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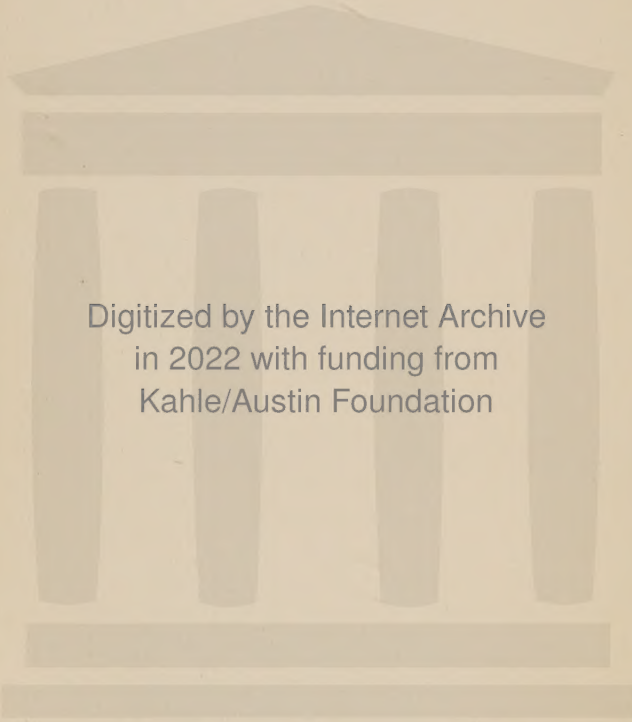
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BODY AND SOUL

AN ENQUIRY INTO THE EFFECT OF RELIGION
UPON HEALTH, WITH A DESCRIPTION
OF CHRISTIAN WORKS OF HEALING
FROM THE NEW TESTAMENT
TO THE PRESENT DAY

BY 1867-1936.

PERCY DEARMER, M.A.



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BODY AND SOUL

PART I—GENERAL

CHAPTER I

INTRODUCTION

THERE are signs of revival in Christendom. This revival has about it an air of spontaneity that is very remarkable. It has not sprung from the clergy, nor has it originated in the Universities. Rather it would seem as if the average man, who as often as not has not belonged to any religious body, is finding his way by himself because of some voice within him. There is an Epiphany preparing; and from all quarters of the world the quiet tramp of many feet is heard: the tramp of men and women, walking through the darkness with some decision towards a centre where heaven and earth, they think, are met together.

They have no quarrel with orthodox Christianity; for the era of negations and protestations has passed away. But neither have they any allegiance. Indeed, they are a little impatient about dogma. And this is not to be wondered at: dogma to them means

disputation about words, and the waving about of phrases. We cannot blame them for condemning it, if it has been presented thus to them as a superficies; and we are bound to admit that this superficial treatment of religious truth — this barren orthodoxy which is the most dangerous of heresies — has been a characteristic of the age from which we are emerging. Perhaps it was the inevitable result of a custom that required every minister of religion to be a perennial fountain of eloquence, and every place of worship to provide from three to six discourses a week. Religion has been beaten rather thin.

That which is a solid has in fact been treated as a superficies — and indeed much religious teaching has been further reduced to a line, which geometry tells us is length without breadth. Texts from the Bible and articles of the Creeds, religious phrases and theological terms, have been tossed about with little realisation of their vital meaning. And I think this is what the public has in mind when it shrugs the shoulders at dogma.

Besides, it may be doubted whether any religious movement ever began with theology. As the movement grows, the dogma forms as surely as the bones form in the unborn child. We cannot do without bones; and yet bones without flesh and blood, like dogmas, are useless, except for the fertilisation of the soil.

Thus, I think, it is that at the present time a movement is forming amongst us, a great movement which, when it arrives, will have changed many familiar coast-lines. It is profound, sincere,

and very wide-spread — indeed, it stretches beyond the borders of Christendom. But it is essentially Christian, essentially orthodox; and it may thus prove to be a unifying as well as a converting movement.

No one can indeed say how this stirring in our midst may develop, or what it may eventually become. But at least two enthusiasms are real and religious amongst us at the present day: of the one — the belief in man's brotherhood and the consequent duty of social service — it is not here the place to speak. The other enthusiasm which is already moving men forward at the present time is a certain belief in the supremacy of the spirit which is not easy to define or describe in a few words, since it hardly as yet possesses a vocabulary that would be at once understood. The words Salvation and Peace ought exactly to express its basis, but their meaning has long been limited and changed. Professor James — "the religion of healthy-mindedness" describes one aspect; but for common use we may, I think, justly include all the phases of this new enthusiasm in the title, *Inner Health Movement*. On its negative side this movement is a reaction against the materialism of the last generation, and against the ferocity of a once dominant theology — which is no doubt a reason why it is strongest in America. It is also clearly a reaction against the high pressure and material aims of modern life. On its positive side this movement has its most striking and popular manifestation in faith-healing — every genuine instance of which bears witness to the forgotten reality of spiritual

forces: thus for a large circle of persons (who had been brought up, like most of us, to connect certainty with matter and uncertainty with religion) spirit has taken the place of matter as the supreme and ultimate reality. Body and Soul have changed places. The practical results of this are very marked; a new conception of life is growing up, a new desire for prayer, a new type of character; and the world, which had been scared by the Christianity of the long face and the round head — a perversion as common in Catholic as in Protestant Christendom — is much drawn to the idea of a religion that is cheerful and valiant, sweet-tempered, confident, unfretted.

Religion, we are seeing, comes with healing in its wings — health for the soul and health for the body; it is harmony, balance, happiness, peace.

And nothing of all this is the least new. It is as characteristic of the New Testament as that other enthusiasm, of brotherhood, which I have mentioned. It had only been forgotten. For *us* it is new. For God, and for the saints in heaven, it is eternal; but for us, after centuries of embittered and contentious religion, after fifty years of scientific naturalism, after a revolution of thought, it comes as fresh and as dazzling as those high Alpine flowers that fling out their colours at the melting of the snows.

So it is that the kingdom of Heaven is like a householder bringing forth from his treasure-house things new and old. To the first disciples it was said that there were many things yet to break forth from the Word, "but ye cannot bear them now."

There are some things which now we can bear, and others which future generations will come to understand when we have done our work and passed beyond. Upon us lies the responsibility neither to neglect things because they are old nor to reject them because they are new.

If we consider the general commands of Christ we shall see that they are both old because they were given long ago, and new because they are the message of the prophets who lead onward to-day. Also we shall see that no age has even tried to keep them all. The advanced reformers, for instance, all over Europe and America, and the Colonies (that is, all over Christendom) are but trying to realise the doctrine of brotherhood which our Lord taught so thoroughly; and this doctrine had been forgotten in Christendom — no one could say that “Love one another” was a guiding principle of the eighteenth century or the seventeenth — not to mention the sixteenth. Again, the call to personal religion, the need of individual conversion, were dominant motives of Protestantism; yet in their right insistence upon this, people forgot the corporate and the sacramental side, and those who heard Christ gladly when he said, “Repent, for the kingdom of heaven is at hand,”¹ gave little heed to the command, “This do in remembrance of me.”²

Again, the Middle Age was a period in which the hold of Christianity upon Christendom was re-

¹ Matt. 4¹⁷. It is curious, by the way, how very rare are such sayings as this among the words of our Lord, and how much stress is laid on what comes after repentance.

² Luke 22¹⁹, etc.

markably complete. In many striking ways men obeyed as they have not done since. Yet one great command of our Lord was almost entirely neglected in Western Christendom between the tenth and the sixteenth centuries — “Make disciples of all the nations.”¹ For six hundred years Europe lay intrenched within her own lines, shrinking before the advancing hordes of Islam. The City of God in the Middle Ages was a walled city.

Thus have men failed to reach the fulness of the Gospel. So difficult is the paradox of perfection! To gain and yet to lose, to forsake the world and yet to possess it, to be meek and also brave, to take the sword and to find peace, to be humble and yet triumphantly confident, to repent and to rejoice; to love God and the sinner who is against him; to be intensely individual and intensely social, to care about secular good and to live in the light of eternity, to be very busy like Martha and yet with Mary to rest in God; to find the highest spiritual grace in homely material ordinances; to believe in personal conversion and to believe also in the Church (that fellowship where wheat and tares grow together); to love freedom and to obey; to reverence the past, to rejoice in the present, and to regard the future — all this it is to be a Christian, all this and much more.

The Christian Gospel is indeed bigger than the

¹ Mt. 28¹⁹. The Orthodox Church in Russia, from the conversion of Olga and Vladimir in the tenth century, has never ceased to be a missionary church. But in the West there was nothing after the conversion of Scandinavia in the tenth century, unless the conversion of Pomerania through Poland (twelfth), and the crusading wars against the heathen of Prussia and Livonia (thirteenth) are to be counted.

most broad-minded of men, and more modern than the newest of new departures. If it were not so, it would not be the Truth. So big is it that men, in their very insistence upon the sections which their fathers had forgotten, have themselves forgotten what their fathers had remembered; and every age has been more or less partial and heretical. Only a few, saints and seers, have in each generation transcended the limits of custom and seen mighty visions of the Whole; they have drunk of the fountains of God, and through them the mind of Christendom has been enlarged, so that, in spite of the narrownesses and negations of the necessary revivals and reactions, there has been a steady gain, and we are the inheritors of many things. We are inheritors, indeed, of the kingdom of Heaven — the same estate that our forefathers came into; but the population is much increased (for death is only promotion in this kingdom), and the resources of the estate have been enormously developed.

The last century brought us back many lost treasures; not only did its great realisation of the historical principle dissolve many prejudices that had flourished upon false history, and give us a working hypothesis of the universe in the doctrine of evolution (which itself is but history in the larger sense); but the religious movements also of the nineteenth century restored to us in this setting of modern thought some of those great forgotten commands of Christ to which I have alluded. We do not care less about personal righteousness, and personal salvation, and personal freedom; but we

care also about the corporate things, we are jealous for the Church Universal, we have a new love for the brotherhood of man; all parties and sects are far more sacramental than they were and are trying to restore also the beauty of common worship; we are in the midst of a great extension of that missionary activity which was still so feeble even a hundred years ago, and at the same time we are all more tolerant and broad-minded — we appreciate better the truth that is outside us, and we are content to judge men by their fruits. In all this we are closer to the New Testament.

Yet there is one great principle of the Gospel which we have still to restore, and it is with this I propose to deal.

A religion that ignores the physical effects of the Spirit — health, that is to say — and the spiritual element in healing, is clearly not commensurate with the Christianity of Christ. It is defective, just as a religion that ignores the brotherhood of man is defective. The wonder, indeed, is, not that religion has so weak a hold upon the people, but that it has retained any hold at all, seeing that it has been so ill-armed.

It is beyond controversy that our Lord devoted a great deal of his ministry to healing the sick, that he sent forth his first disciples to carry out the same two-fold mission of preaching and healing — of carrying the new Life to men's souls and to their bodies. Our duty is to take him as our pattern and to be imitators of him. He promised us his Spirit and his Presence; and he told us — not only that we should be able to do what he did, but

that we should be able to do more—"The works that I do shall ye do also, yea, and greater works than I do shall ye do." He told us indeed that we should be perfect, because we are the sons of a perfect Father.

How then (you may say) can the Church of Christ have been so faithless to her Lord's commands? But she has not been faithless. As I shall show, the tradition of spiritual healing has been remarkably constant. A wave of materialism did, indeed, sweep over Europe, and this with other good things was dropped by the educated classes in England, where since the reign of Queen Anne there has been no official recognition of spiritual healing till now.¹ But it was not dropped in other countries, and even in England superior people have always been able to point the finger of scorn at what they considered the pertinacity of superstition. Ever since the Reformation we have been very much afraid of this charge, forgetting the profound warning of Lord Bacon that there is a superstition in avoiding superstition. But in every generation there have been pious souls who with the simplicity which is the privilege of common people, and saints, and little children, have taken the New Testament at its word and have practised spiritual healing, rebuking by their faith the unbelief of their age. And when the official Church sank into the lethargy of the Georgian period, movements began to arise outside her, and so have continued till the present day. It is the will of God that the truth should not die, and when

¹ See pp. 294, 310.

the historic Church forgets, new bodies arise to remind her.

So this was forgotten with us for awhile. It is not wonderful, for the truth is very wide. We concentrate upon one true thing, and lo! we have forgotten others. And this is always hard to remember. We take up an enthusiasm in a one-sided way, and we forget that we have to be armed at all points and zealous for all true causes.

“These ye ought to have done, and not to have left the other undone.”

CHAPTER II

OUTWARD AND INWARD

THE Christian religion is so broad and so complete, it is able to embrace such opposite poles of the truth and to show that the contradictories of the partizan are really complementaries, for this reason — that it is itself a reconciliation. It has drawn opposites together; and has shown that the truth lies, not in the one side or the other, not in the dull middle-way between them, but in the combination of them all. This is the reason why there are so many sects and parties in Christendom: men are not large enough to appreciate the whole, and they bind themselves together to press certain sides of the truth which appeal to them. So Christendom seems to be sectarian, though its Master's prayer is that we may be one. But we are one already in the communion of saints, and we shall be visibly one some day, for the Church is essentially Catholic — that is to say, "over the whole," a federation of all local excellencies.

The natural man is a fighter and a partizan. The spiritual man is a reconciler. Thus is the Truth won. Men are generally right when they affirm, and wrong when they deny. By seeking to understand the positive truth which underlies the convictions of other men, we become partakers in

the great reconciliation; and we find that as we are more bound in unity we are increased in freedom. The truth shall make us free.

"The Word was made flesh." That is the central doctrine of the earliest Christian theology. The Son of God came into humanity, and was made man; the Divine was revealed in a human life, lived in a human body; and in Jesus Christ there was perfect reconciliation of God and Man. And St. John will have no evading of this unity: the first heretics he had to meet were the Gnostics, who boggled at the material side of the Incarnation, and could not endure the thought that God's Son should have anything to do with so gross a thing as the human body. Against them St. John warned his disciples in the strongest words —

"Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which annulleth Jesus is not of God: and this is the spirit of the antichrist."¹

For those who made that denial just missed the point of Christianity — they left the material and the spiritual unreconciled. They were heretics, that is to say, they were "choosers,"² because the Whole was too much for them.

Christianity is the Catholic religion, that is, the religion of the Whole. It unites the spiritual with the material. That is why our Lord, the Prophet of the spiritual, was also the Healer of men's

¹ John 4²⁻³. "Annulleth" is R. V. marginal for "confesseth not."

² Heresy (*hairesis*) originally meant "choice," and in the New Testament it still has the sense of party-spirit or self-willed choosing rather than of heterodoxy.

bodies, and could say in one breath, "Thy sins be forgiven thee," and "Arise and walk." That is also why Christendom — while it has produced the most wonderful army of saints, and the highest forms of worship, and an unceasing stream of noble literature and inspired poems — has also been the home of science, and freedom, and material progress. The white man has still many faults; but he has moved, while other races have stood still: even the cleverest nations of the East can only advance by learning from him, for with all its spirituality their religion has been a thing apart. To him religion has been concerned with this world as well as the world beyond: in his conception of life the Word does not lie in the chill distance, but "is made flesh": his religion is as large as — life.

Thus the white man, the product of Christianity, has made his way upward — with many falls and failures, of course — and is to-day bringing the whole world into conformity with himself. Though he is himself as yet but half-Christianised, how much has been won already in honour, mercy, and justice — the emancipation of woman, for instance, the destruction of slavery, the abolition of tyrannies, and the freedom for all to think and act. Black as are the social evils which still disgrace us, who can doubt that great forces are gathering among all good men to sweep even these away? Christendom resounds with great ideals which are being surely fulfilled as the years go by, and those ideals are becoming the ideals also of the whole world.

And this because we have in our blood a religion in which heaven and earth are met together; righteousness and truth have kissed each other, and the Messengers who cry "Glory to God in the highest," cry also, "Peace on earth." It is the special and peculiar glory of the Christian Faith that it neither despises material things, as do some religions, nor worships them, as do others, but reconciles the material with the spiritual by that revelation wherein God is in man made manifest.

Theologians call this the sacramental principle, and I do not know of any other word that expresses the idea. Sacramentalism is, indeed, the characteristic which distinguishes Christianity sharply from other religions. The Incarnation, as has been often said, is itself a sacrament—the revealing of Godhead in visible humanity. Christ in his life upon the earth was himself the visible embodiment of the Divine; and he worked also sacramentally, touching the inward through the outward, and renewing men's outward bodies by that which is within. And he founded a Church— itself the visible dwelling-place of the invisible Spirit—a Church which is entered by a sacrament, and of which the life has always centred round that holy mystery, which in common language is called *the* Sacrament because it is the focus of Christian worship.

What then is a sacrament? It is, in the admirable definition of the Church Catechism, "an outward and visible sign of an inward and spiritual grace." Regarded technically as a Christian ordinance, it may be confined to those vehicles of grace

expressly ordained by Christ. Regarded universally, sacramentalism is the answer to the riddle of the Universe.

For in this general sense the Universe itself is a sacrament, the outward sign of the power and care and the beauty of God,—

Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

Thus poets, musicians, and all other artists, have always seen it. The “magic,” indeed, as we call it, of art is precisely its sacramentalism—that it reveals the eternal and invisible which always lies within the outward. And art does this by methods which are themselves sacramental, using audible or visible things as the vehicles of ideas that baffle the common ways of speech: a musician by the vibrations which he scrapes from the sinews of a sheep can lift us into a world of emotion and of knowledge which lies about the feet of God; a poet, often by the simplest use of everyday words, can stir thoughts that lie too deep for tears; and the gift of understanding is just that we can see the infinite in common things—the gross nature is just that which is unsacramental, the material being all that it can see—

A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more.

It is by such oft-quoted lines as these that one can best explain the sacramental idea; and they are so often quoted because our age so greatly feels their truth. So, too, with Tennyson's famous epigram, which sums up our conviction that sacramentalism is scientific, and that science is sacramental.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower — but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Art, then, has always been what Christianity is — sacramental; for both are true to life and appeal to man in his completeness. The artist has always felt intuitively what Christianity has revealed as a principle. Neither true art nor true religion has been much troubled about matter — though they may both sometimes have to war against it when it is “in the wrong place” — for they take man as he is conditioned in this life, and they do not find matter an obstacle, but use it as an instrument. To them it is a vehicle of the spirit; and they reach a higher spirituality through it. The sculptor is not disgusted with the stolidity of a block of marble: he makes it Beauty. The Christian is not distressed at the existence of the body: he makes it Love. He knows that the Word was made flesh; and he knows that the body profiteth nothing because it is the spirit that justifieth. The body would be nothing without the spirit; and that extension of the Incarnation where-

in the Christian receives spiritual grace through the eating and drinking of common manufactured articles would be nothing if it were not for the real presence of Christ.

Thus the Christian by the very habits of his religious practice is trained to *see through* the material. He understands that a good man is the embodiment of one part of God, and the universe the embodiment of another and a lesser part. To him a flower is a wayside sacrament, and the kiss of lovers a holy sign of inward grace; disease is a warning, pain a messenger, and death a journey. To him nothing is common or unclean, for everything *must* be in the essence divine: "Raise the stone, and there shalt thou find me; cleave the wood, and there am I." ¹

And the organ with which he sees this is faith — an instrument which every act of his sacramental life is strengthening. For faith is just the organ of man's spirit; it is to the spiritual world what the eye is to visibilities and the ear to sounds. It is the sixth sense, or rather the first; for it is the highest, and psychology now tells us that we have more than five besides.

We need not plunge into the deep waters of metaphysics, where those who have not learnt to swim are apt to be drowned. Religion is for ordinary people, practicable and potent in the ordinary experience of life; and it has cohabited in comfort with many philosophies. Every religious man knows that the supreme reality is spirit, and

¹ *Oxyrhynchus Logia*, 5. These recently discovered sayings claim to be from the lips of Christ, and not without probability.

that faith is the highest way of knowing truth. Philosophers are not likely to agree as to what degree of reality matter possesses; but the Christian knows that whatever value it has is due to the spirit — to the spirit of which it is an expression and to the spirit by which it is discerned. Matter is the visible sign, and for this reason is unstable, transitory, and mortal: it is the spirit that endures. “The things that are seen are temporal: the things that are not seen are eternal.” Material things are not bad or worthless; they are indeed beautiful and good: but they are unenduring. The picture must perish one day, but the beauty which it expressed can never die; the heavens shall themselves be rolled up as a scroll, but the word of the Lord endureth for ever.

It is easy to understand this now — easier than it was even in the prescientific days. For natural science, which thirty years ago was thought to be occupying the territory of religion, has itself shattered the atom and placed matter in a new light. The idealist philosopher may not care, since he never set much store by such phenomena, but it is a great deal to the ordinary man that he should be told that matter only exists as a form of energy. It at least serves to inoculate him against the crude, popular materialism which has been a mere parody of the work of science. For we know now, not only that organic matter is the result of something immaterial (it was always fairly obvious that the lowest one-celled organism is what it is because it is alive, and it was no surprise to learn that it can perceive and will though it has no brain); but we

know also that all matter (a stone, for instance) is made up of atoms, each of which is but an invisible centre of energy, so that, could it be magnified to the size of a house, it would appear as a spherical space in which a few tiny particles were revolving with indescribable rapidity.¹ Thus mass, formerly thought indestructible and invariable, is now believed to depend solely on the velocity of negative electrons. If this be true, then matter, regarded purely as matter and as "nothing more," is itself but the holding together of never-resting forces, below the furthest limits of vision and almost beyond the limits of imagination — forces so immense and so minute that any other age than ours would have regarded them as incredible. From this follows the stupendous conclusion that, if electricity² were withdrawn from the universe, the earth would not melt or crumble up, but would disappear, like a ghost. Without dust or vapour the planets and the suns would slip into nothingness, and our place would be occupied by the invisible, imponderable waste of ether. Thus what we used to assert as a principle of theology is now asserted also as a principle of physics: matter is but the symbol of power, the outward sign or sacrament of invisible energy.

It is easier to realise God as the Creator than it was when men rested in the analogy of the potter

¹ Sir Oliver Lodge has pointed out that, if the space contained in a church 160 ft. by 80 ft., and 40 ft. high, represented an atom; the electrons in it would appear but as a few hundred dots no larger than the full stop of ordinary print.

² At present we know this as electricity; but it would be safer, perhaps, to say "energy," since electricity may turn out to be but a special form of the all-pervading energy.

and his clay. Easier to realise the presence of God in creation, when we see that his Hand is energy, energy everywhere and in the heart of things. Easier to conceive of the superior reality of spirit when we know that matter itself, merely as matter, is but the outward and visible sign of an intense and inconceivably potent activity. Into this One Thing we shall probably have to resolve the three supposed entities of matter, ether, and energy: these three are near to being finally proved but forms of the One persistent Power. It is like what we know of God in the higher planes of his work that in this plane of dead matter he should use but one means, and that an Energy. Matter even within its own realm is but the apparel of power. It is, again to quote Wordsworth, whose prophetic thought is being so fully justified to-day, "An active principle," which subsists —

In all things, in all natures, in the stars
Of azure heaven, the unenduring clouds,
In flower and tree, in every pebbly stone
That paves the brooks; the stationary rocks,
The moving waters and the invisible air,
 . . . from link to link
It circulates, the soul of all the worlds.

And in *our* realm it is the vehicle of all we know. For we are conditioned by a material body and a sensible environment, and we can only see through the visible by making it sacramental of what is within and beyond.

Man is in fact himself a sacrament, of which the body is the outward sign and the soul is the inward grace; the countenance is a clear index of the

spirit that is within, and the body is built up by the soul.

Many people think of the soul as if it were a little "spark" carried about by the body, and stowed away in some obscure recess; but it would be more true to say that it is the soul which carries the body about. The body is fashioned and directed by the same soul as a boat may be made, occupied, and sailed by the same man, subject to the waves of his environment and the winds that come from above him.

Man, we are learning, is not a body possessing a soul, but a soul possessing a body, and the manner of it we will discuss in the next chapter. Here let it be only remembered that the Christian does not think less of his body because it is the organ of his soul and the temple of the Holy Ghost, but the more highly because it is a holy shrine. This conviction of the body's worth and its infinite possibilities will surely never wane in Christendom; for every birth is a microcosm of the Incarnation, and every baby born a little word of God made flesh.

So, when the Spirit of Christ has been long at work, men have become humane, with a great reverence for the human body, a horror of all violence done to it by cruelty, intemperance, or lust, and a growing comprehension of its wonders. And there has clung to Christendom a belief that, in spite of its obvious decay, this body cannot finally perish. For the Christian creed declares the belief that the body as well as the spirit is immortal. The spirit cannot rise again, for it never dies: but, says the

Church, your body, that mysterious thing which is the same to-day as it was years ago, though every particle of it has been renewed, your body, that strange persistent something which is the expression of yourself, will exist in eternity. For there is an essence in the body itself which is vital, central, permanent, and having identity. Such a body we are told that Christ showed to his disciples in the last great forty days. Such a body the spirit will win to itself, as it weaves another kind of body now. For there is a natural body, and there is a spiritual body. But the glory of the celestial is one, and the glory of the terrestrial is another.

CHAPTER III

THE SIGNIFICANCE OF THE NERVES

IF we leave the realm of Christian belief, and consider the human body merely as a physical mechanism, we are confronted with the same profound interdependence of matter and spirit. For the purpose of our argument in this chapter it is of little importance which comes first, or whether mind and body are identical: as Christians we hold that matter is the manifestation of spirit, and that they are not identical in any sense but this; and the present trend of scientific thought makes us pretty confident that this belief will hold the future. But those who think otherwise will admit equally with us that, while life lasts, mind and body are inseparably bound up together in the human frame.

For what does anatomy tell us? The human body is pervaded with the mental agency of the nerves. The body is a beautifully-contrived and almost infinitely intricate mechanism which has the power of taking certain materials from the outside world, breaking them up, and conveying such portions as it needs into its own innermost recesses by means of an amazing network of tiny channels, so that these necessary materials may be built up into its own substance; a mechanism which also has the power of moving certain of its parts, such as

hands, and legs, and tongue, so as to attain a considerable mastery over the world.

For the simplest of these actions the very elaborate and strange apparatus is necessary, to which we give the name of the Nervous System. Upon this system the body, in its present stage of evolution, depends utterly for its life and its activity¹; not only does the cutting of a particular afferent nerve, for instance, prevent the action of the muscle to which it is attached, but after a short time the muscle dies and shrivels up.² Now the nervous system extends all over the body; there are nerves in every organ, however obscure, and there are nerves in almost every tissue.

This enormous ramification of microscopic fibres which, when united in bundles we call nerves, is ultimately centred in the brain.³ Some actions of the nerves are performed with our knowledge, and some without; but whether they are thus voluntary or involuntary, they are alike caused by nervous energy.

What is this energy? Though we may use metaphors from electricity for convenience sake, the

¹ See pp. 108-12.

² August Forel, *Hygiene der Nerven und des Geistes*, 1905; Eng. transl., 1907, p. 85.

³ For the benefit of the general reader, who may not realise the extraordinary fineness of this apparatus, and is apt to think of nerves only as the white cords which are really bundles of fibrils are barely $\frac{1}{50000}$ of an inch in diameter, and that the separate fibres, it may be well to state that the finest nerve very largest ganglion cells are scarcely visible to a good eye. But here let me say once for all that I have deliberately left out as much technical matter as I could. The physiologist who may read these pages knows it already: the general reader would only be confused if I attempted to repeat it.

nervous energy, or neurokym, is not electricity¹; it is *mind* in some form or other.² Let us consider this statement.

Both the voluntary and the involuntary muscles, both the organs which can appreciate a poem or paint a picture and those which secrete bile or manufacture the corpuscles of the blood, are worked by nervous energy which is alike in kind. It may be true that one system is centred in the brain and its continuation down the spinal cord, while the other has its roots in the sympathetic system; but the energy of these two systems must be identical, *for the two systems are interlaced* so that nervous impulses can be sent from one to the other. The ganglia of the sympathetic are themselves little brains — one may indeed speak of them as colonies of living things that inhabit the body and direct the movements of the blood-vessels and viscera. But none of them is independent: the ganglionic neurons are now known to send out collateral fibres to the spinal cord, and from the brain pass branches of communication to the sympathetic. This has been estab-

¹ Forty years ago Huxley said that the forces exerted by living beings "are either identical with those which exist in the inorganic world, or they are convertible into them," and instanced the nervous energy as the most recondite of all and yet as being in some way or other associated with the electrical processes. Nervous energy does, it is true, produce electrical and many other disturbances, but it is none the less as distinct from electricity as it is from heat. It is worth while to quote a living materialistic writer on this: "The neurokym cannot be a simple *physical wave*, such as electricity, light or sound. If it were, its exceedingly fine, weak waves would soon exhaust themselves without causing the tremendous discharges which they actually call forth in the brain . . . A. Forel, *Hygiene der Nerven*, 2nd ed., 1905: Eng. transl., 1907, p. 86.

² See also Chapters V and VI.

lished by the laborious investigations of the last fifty years, and as a result it is an accepted fact of anatomy that while the neurons of the cerebro-spinal system are directly subordinate to the brain, those of the sympathetic are so linked up with the other as to be indirectly subordinate to it.¹ In other words, *the whole nervous system is subject to the control of the brain, which is the seat of the human intelligence.*

The brain itself consists of nerve cells which have fibres linking up every cell and every group of cells with each other, and also with every organ and every part of the body. They have an exquisitely fine internal structure, and their minuteness can be faintly imagined by their amazing number, which, according to Dr. Ford Robertson, may be computed at 3,000,000,000 in an average human brain: if all the telegraph batteries in the world with all their wires were thrown together and worked as one system, they would form a mechanism not to compare in numbers or complexity with the cells which are packed, together with their food-supply and drainage apparatus and the connecting tissue that holds them all in place, within the space of a single human skull.²

What are the nerves? Their vast number and the minuteness of their fibres may well excite astonishment; but this is not the real wonder of them. What makes them so mysterious, so incomprehensible, is that they are the link between matter and spirit.

¹ See pp. 108, 111.

² Dr. T. S. Clouston, *The Hygiene of Mind*, 4th ed., 1907, p. 21.

We do not know how this is. Phrases about molecular action, such as Herbert Spencer used, only serve to make our ignorance appear learned, as indeed no one knew better than he.¹ We not only do not know, we cannot even imagine, how a thought can be registered in a speck of protoplasm, or how a sensation can travel along a fibre. How can matter think? Or how can a syllogism store itself in a cell? There is no analogy to help us in the understanding of this. We could understand a *ghost* thinking, perhaps, because thought is a spiritual process. But how can a combination of carbon, hydrogen, oxygen, and nitrogen think, or feel, or aspire, or be sorry? We look at some minute filament of a neuron under the microscope, and we ask, How can the sensation of pain be carried along this, and how can pain be felt by the cell to which it runs? We look at the grey matter of the brain and we ask, How can millions of memories be impressed upon its millions of cells? And all such questions resolve themselves into the one mystery that spirit is incarnate in matter, that a brain cell is not merely what we can see, but is also something else and something infinitely more important. The Christian belief about God is certainly of a piece with the phenomena of life, for every neuron is itself an incarnate word.

This part at least of the human anatomy, therefore, the nervous system, is not merely body; it is equally spirit. To revert to the terms of our last chapter, it is a sacrament, having a mixed nature.

¹ See, for instance, Herbert Spencer, *First Principles of Psychology*, 2nd ed., 1870, pp. 63-7.

We may regard it as physiology or we may regard it as psychology, for it is both: in the terrible language of the scientists, it belongs to physiological psychology.

And I think we are both clearest to the understanding and truest of the facts when we say that the nervous system is the link between the two worlds, so different in their nature, of spirit and matter. There are various degrees in the psychical world, it is true, various stages in the mind, and these have their centres clearly defined in the body. It is now generally agreed that consciousness is practically limited to the outermost layer of the upper part of the brain — the cortex — which is thus the organ of voluntary actions and conscious sensations; while below this are the mid-brain, and the medulla extending down the spinal cord to be linked up with the sympathetic system. A nervous stimulus may produce an action that is purely “reflex,” and does not pass through the brain at all, as when by tapping below the knee-cap you make a man kick out his leg. But the nerve-force is of the same nature, and all belongs to the realm of “mind,” that which we commonly call the mind being merely nerve-force in its highest form, conscious, and therefore connected with the cortex, the crown of the brain.

We need not pursue this farther for the present. It is enough to say that the life of the body is due to the fact that there exists in every part of it nerve fibres which connect it with another world, and infuse into it a psychic force which physiology shows to be of the same nature as that of the intelligent brain, since it uses the same organs, acts in the same

way, and is interchangeable with that of the brain. The whole nervous system of the body is in fact joined up with the brain cortex, by innumerable fibres; and thus is subordinate to it — the Cerebro-spinal system directly, and the sympathetic system indirectly, subordinate to the seat of conscious will and intelligence. The brain is thus connected with every organ of the body, because it is itself the principal organ of the mind, and mind is the director — not only of the conscious acts of the body, but of the unconscious acts also. Being in a material environment, mind uses this nervous mechanism, just as the British Government uses the telegraph, and is connected by these channels of communication with every part of the Empire. The British Empire is not for this reason created by the telegraph, but is itself the creator, owner, and user of it. So is it, we think, with mind.

CHAPTER IV

THE EFFECT OF MIND ON BODY

THUS we reach a conclusion of profound importance without passing into the regions of controversy, without leaving that world of security where things can be weighed and measured and seen under the microscope, without even troubling to deny the assumptions of the materialist. We might even allow him to assume for the sake of argument that matter is the one and only substance, and that thought is a secretion of the brain, since the fact remains that mind has a close and intimate control over every part of the body.

And if it be answered that this important conclusion is so generally accepted as to have become a truism, the answer is, on the one hand that the general public does not know it, and on the other that the profession which is most immediately concerned with the physical well-being of man has hitherto largely ignored it. It is new knowledge — resulting largely on the tracing of the nerves made possible by the method of Golgi — and like most new knowledge it has not yet been assimilated. Dr. Schofield is surely well within the mark when he says —

“The most recent physiologies agree in dealing *solely* with apparatus, structure, mechanism, and function on a

mere descriptive level. . . . Systems of medicine, however large and modern, display the same character as the physiologies. A rather old book, Pereira's "Materia Medica," devotes three pages out of 2,360 to "psychic therapeutics." Dr. Shoemaker, of Philadelphia, in his "System of Medicine," spares one page out of about 1,200; but most of the others, including far larger works, devote none. Every possible, and even impossible, aid to therapeutics is gravely discussed at length . . . while not one line is devoted to the value of the mental factor in general therapeutics."¹

And the doctors were only acting as men of their generation; they were true to the atmosphere in which we were all educated. Whatever we may have fancied, or guessed, or hoped, we were all brought up to think of man's body as apart from the control of his soul. Materialism was a scientific certainty: spiritualism (to use the word in its proper sense) was a metaphysical perhaps. Which of us, to take an extreme example, was not brought up in the atmosphere that made him regard the stigmata of St. Francis as an instance of the picturesque mendacity of the Middle Ages? Even a Frenchman, living in a country where such things were part of the popular religion, might well quail before the dilemma — *ou supercherie ou miracle*. I well remember myself reading twenty years ago with astonished incredulity the statement in Mrs. Oliphant's life of St. Francis that his stigmatisation was one of the best attested things in history. So much the worse for history, one thought. Well! but if the conscious mind is in connection with the vaso-motor system, there is nothing improbable in the fact that a man by thinking intensely about the wounds of

¹ *The Force of Mind*, 1902, pp. 12-13.

Christ should come to have a physical representation of those wounds upon his body.

And the fact is now become a commonplace of Nancy and La Salpêtrière. It is no longer a matter of historical evidence, but a demonstrated fact of scientific investigation. For the phenomenon of stigmatisation has not ceased, and modern cases have been recorded and carefully observed. Some of these have been examined under glazed shields in the hospitals; others have been produced by suggestion. Dr. Biggs, of Lima, for instance, in 1885, caused a cross to appear on a previously hypnotised subject every Friday for four months.¹ Delbœuf, after seeing a burn on the skin produced purely by suggestion, experimented himself and found that he could reverse the process and cauterise the skin without producing a burn, because he had given the suggestion of painlessness — thereby showing that besides the idea of pain producing inflammation, the abolition of the idea can entail the absence of inflammation.²

Here then we have many incredible things proved scientific, many "wild" notions justified. If thought can not only inhibit pain, but can also prevent fire from burning, can forbid a blister and refuse its *imprimatur* to a scar, we are confronted with a very practical matter indeed which will have

¹ *Proceedings of Society for Psychical Research*, Vol. III, p. 100. For the first three months Dr. Biggs was 2,000 miles away from the patient.

² For the details see William James, *Psychology*, 1901, II, p. 612. Dr. Delbœuf cauterised two symmetrical places, and on that as to which he had made no counter-suggestion all the ordinary symptoms of a burn appeared — both suppurating blister and subsequent scar.

far-reaching results. And we have the explanation of many ancient stories which formerly excited our scorn. Commenting on these experiments, Professor James says —

“As so often happens, a fact is denied until a welcome interpretation comes with it. Then it is admitted readily enough; and evidence judged quite insufficient to back a claim, so long as the church had an interest in making it, proves to be quite sufficient for modern scientific enlightenment, the moment it appears that a reputed saint can thereby be classed as “a case of hysterio-epilepsy.”¹

The tendency, here gently pointed out, to seek the lowest explanation for everything,² is one from which no doubt we shall emerge during the present century. St. Francis, himself one of the greatest recorded examples of the human race, can hardly be satisfactorily explained on the basis of hysteria. But let us put that on one side, and, using a non-committal phrase, let us attribute the remarkable physical manifestation of the stigmata to intensity of thought. Charcot and his followers at the Salpêtrière got in the way of attributing everything to hysteria, and even thought that only hysterical patients could be hypnotised — an assumption which the school of Nancy has completely destroyed. We will not discuss the quality of St. Francis' mind — which had a greatness that can be judged by its ef-

¹ William James, *Psychology*, 1901, II, pp. 612-13.

² As I write, a typical example of this tendency comes under my notice in an article on “La Pathologie nerveuse chez les anciens Hébreux.” (*Revue de l'Hypnotisme*, Avril, 1908), in which the writer says of the Old Testament Prophets that — “Comme beaucoup de dégénérés, les prophètes juifs sont des individus tristes et malveillants.” They were also, we are told, “foux,” “débiles,” and the victims of “orgueil” and “égoïsme”!

fects — it will suffice for us to note that its intensity produced these physical results.

Let us note this well. A common act of thought produces the familiar physical result of blushing; but a special, intense act may produce results as strange and abnormal as stigmatisation, causing a blister, a bruise, or a wound to appear in the skin. We regard it as strange because it is uncommon; *but it is only uncommon because such concentration of thought is uncommon.* Increase the force of the mental agent and you will have increased physical results. Does not the key of the whole matter lie here?

Now it is true that such concentration of thought may be due to mental disease, such as hysteria; but this does not in the least prove that it is a morbid condition — courage similarly, or eloquence, may be produced by drunkenness or other morbid conditions. Thought-concentration may be produced by the receptiveness of faith, which can put aside all other thoughts but one: something similar may be produced by the complete subconscious faith that can be evoked in a normal and healthy subject by hypnotic suggestion — of which we shall have more to say.¹ Mental intensity, then, may be produced in a variety of ways; like genius, it may be normal or abnormal; like courage, it may be due to the highest moral qualities or to the mere inhibition by an unhealthy condition of mind, or by mere stolidity of temperament, or by the excitement of battle. However produced, it remains a remarkable force

¹ See pp. 96, 133.

that is capable of exerting remarkable physical results.

It is not really the uncommon results that are wonderful but the common ones. If we desire to marvel at anything in the mystery of life, let us marvel, not at the stigmata of St. Francis, but at the blush of a maiden. For it is the same process in both, the same action of thought upon the blood-vessels, only in the "miraculous" case the action is pushed a little further. When a person blushes, the small arteries are relaxed and dilate, the amount of blood in them is increased, and this hot, red fluid flows in such quantities through the capillaries of the skin that the skin itself becomes hot and red. By a reverse process, fear may cause the skin to become pale and cold. It is strange that the thought, "He says I am a pretty girl," should cause the small arteries to behave in this way; but the physiological explanation is simple enough — these arteries are supplied with muscles which regulate them, and all muscles are worked by nerves. The thought in the higher conscious centres has *somehow* seen fit to hitch itself on to the arterial muscles, just as when we telephone to a friend in the city the exchange connects us on to his office.

Now, supposing it to be possible to cure a man, say of indigestion, by thought, the process would be the same. The thought would be passed on through the sympathetic to those organs which are manufacturing the wrong digestive chemicals. Whether such cure be possible or not, there is nothing the least impossible about the *process*, which is common enough. If we were convinced

that such a cure had happened, we should say at once, "Of course, I see how it is done."

Now, a maiden's blush is far more than a pretty analogy. For, as a matter of fact, we are all constantly and continually blushing, and the regulation of the vaso-motor system by the action of the small arteries is the prime means of both mental and physical health and activity. Every time we move a muscle, that muscle blushes, unseen and unsuspected by us; whenever we think, the brain blushes. When we dine, the stomach blushes — as well it may, in some of us. All the organs of the body are fed with the blood, and the amount of it increases at those parts of the body that are being used. Every part, indeed, of the body (with the exception of such tissues as the nails, hair, teeth, and the horny part of the skin) is bathed in blood, and the supply of the blood is regulated in constantly varying proportions by the contraction or dilatation of the small arteries. These arteries are worked by the vaso-motor nerves; and thus the blood is passed on according to the needs of the body to the miles upon miles of minute capillaries by which the tissues are fed with blood. It is like the fertilising of the soil by a marvellously intricate system of irrigation-canals, supplied from a great central pump, and regulated by the intelligent raising and lowering of sluices. Thus, to use Huxley's words, "everywhere all over the body, the nervous system by its vaso-motor nerves is continually supervising and regulating the supply of blood, sending now more, now less blood, to this or that part." These nerves, like the others, are ultimately centred in the

sympathetic system, and through this are linked up with the higher part of the brain where consciousness dwells.

The health of the body is in fact maintained by the proper manufacture of food in the digestive organs, by its absorption into the blood, and by the appropriate regulation of the blood through the vaso-motor system. Conscious blushing shows that the vaso-motor system *can* be affected by thought, and stigmatisation shows that it can be still further affected by concentrated thought. Let us leave the matter there for awhile. The blood has supplied us with a useful illustration, and a very important one. We must now return to the realms of psychology.

CHAPTER V

THE UNDERMIND OR SUBCONSCIOUS SELF

The Discovery and Nature of the Undermind: The Psychology of the New Testament

WHEN we said that there are nerves almost everywhere in the body, and therefore nervous force almost everywhere, and that mind is the highest form of nervous force, and that therefore there is mind in some sort or form everywhere, it was clear that we were giving to the word "Mind" a wider sense than it popularly bears; for in ordinary use mind implies consciousness, and we are clearly not conscious of what the greater part of our nervous system is doing.

Thus physiology itself suggests that the Mind or "self" is not the simple thing which was imagined by the older psychologists. It was indeed from the medical world that this suggestion first came. Already in the middle of the last century some doctors were coming to see that the anatomy and action of the nerves must have some bearing on psychology, and that a theory of hidden mental action was necessary for the explanation of physiology: in the sixties we find Dr. Laycock and Dr. Carpenter disputing as to which of them had invented the idea of "unconscious cerebration."¹ Meanwhile from another

¹ T. Laycock, *Mind and Brain*, 1869, II, pp. 172-5.

quarter the discoveries in hypnotism by great pioneers like Dr. Braid, in and about 1840, had shown that hitherto unsuspected powers of the mind required explanation. In 1886 psychology responded to the demand by the momentous discovery of the subconscious self.

Like other great facts of nature this is simple in its broad aspect. Man's mind is something far larger than that which he is conscious of; his consciousness is but a speck of light illuminating one portion of his whole self — like a lamp in the midst of a dark forest that is full of trees and quiet moving creatures.

Or, to put the matter in a still simpler metaphor, the mind is like an iceberg of which the greater part is hidden under the sea: so is the greater part of us submerged in unconsciousness. The part which we know in ordinary life is but a fraction of our human personality, and that which is continued below the level of our normal consciousness is called the subconscious self, or the unconscious mind, or the subliminal self.

Thus we may divide the mind into conscious and subconscious, or supraliminal (that which is above the threshold of consciousness) and subliminal (that which is below it). I shall venture to make but slight use of these somewhat cumbrous scientific terms, and to coin instead the word *undermind* for the subconscious self, which may make it easier for these matters to be discussed in self-respecting prose, and may even make it possible for the poets of the future to allude to that important part of our being. For, really, if we do not simplify our terminology, poetry will be forced to confine itself for ever to the

subjects of pre-scientific knowledge. Therefore let us in common speech have a manageable word, so that it might be possible for a modern writer to begin a sonnet with such a line — shall we say? — as, “My undermind is heavy with sad thoughts.”

Once revealed, the fact of our subconscious existence is of fundamental importance. To know that we have an undermind is like knowing that we have a heart: thenceforward, in every day of our lives we are reminded of its intimate reality because it is constantly accounting for hitherto unrelated facts, and making our existence more abundant in opportunities of development and of guidance. We have an added sense of greatness, a knowledge of hidden power which is already bearing fruit. The generation that is brought up in the knowledge of its subconscious existence will surely be wiser and mightier, purer and more sane, than our own.

In this broad aspect, indeed, the subject is simple enough. But when we try to define the powers of the undermind, or to lay down its possibilities and limitations, we find ourselves in a maze of conjecture, and we are confronted moreover with experimental facts, or supposed facts, so startling that they are strenuously and even scornfully disputed. The subtlest powers, the most amazing accomplishments are claimed for this part of our being, and that by men who have devoted many years of severe scientific experiment to the subject. As a natural consequence, while men of the older school are apt to ignore the results of psychic research altogether, untrained minds are constantly tempted to draw upon

the subliminal for everything they wish to assert, and to heap upon its broad unconscious back an ill-arranged extensive burden of magic, miracle, and mystery.

Fortunately, for our own purpose, it is not necessary to make these extensive demands upon it. Many remarkable psychic phenomena may be proved beyond dispute, and indeed a good deal that would have stirred the eyebrows of our fathers has been already established; but for our more humble purpose of illustrating the influence of soul on body, the simplest and most uncontrovertible acts will suffice.

In the first place, it is certain that the undermind is not really an unconscious mind at all — it is *sub-conscious*, but not unconscious; it is not a mere animal force controlling animal functions — it may be partly that, it must contain that in some way; but it contains also all important elements of the reasoning mind; it contains, for instance, such conscious facts as memories which we can dive for, hook up, and bring to the centre of our conscious activity. Thus, it is that the undermind is not only the repository of physical control, not only the sphere of strange doings in the hypnotic subject, but is also the sphere of quite different forces — of genius, for instance, so that a man of genius (and to a lesser extent, every man) will sometimes produce things from the hidden regions of his mind, of which he was till then unaware; this subliminal uprush, as Myers calls it, shows that there are in the undermind thoughts, memories, feelings, creative powers, which must be

classed as conscious facts of some sort, outside the margin of consciousness though they are.¹

Secondly, we are here concerned to observe that this undermind is in some way connected with the functioning of the physical organism; it is the inner life of the body. And, if anyone should object that there must then be more than one mind in the subliminal region, we would reply that we have at any rate agreed to include whatever minds there be in the general designation of undermind or subconscious self; there may be different layers, as it were — there must be higher and lower functions;² and in some abnormal cases it is certainly possible to strip off more than one state of consciousness, so that two, or even more, “alternating personalities” can appear in one person.³ Yet there is even in such cases a general unity of mind-stuff. And indeed in all of us the centre of consciousness shifts and fluctuates, yet the mind is one. Overmind and undermind are *one*, whatever functions may be done in either; high works and lowly, good thoughts and evil, come from the mind, and the mind is the same, even when it suffers disease in one form as hysteria or in another as insanity.

¹ See on this subject the chapter on Genius in Myer's *Human Personality*. See also on another side the remarkable instances of subconscious memory in the Automatic Writings of Mrs. Verrall and Mrs. Holland in the *Proceedings of the Society for Psychical Research*, Parts LIII and LV (Vols. 20, 21), 1906, 1908.

² See Chapter VI.

³ As in Professor Pierre Janet's famous case of Léonie, and many others. *Revue Philosophique*, Mars, 1888; P. Janet, *L'Automatisme Psychologique*, 1889, p. 110; F. W. H. Myers, *Human Personality*, 1904, I, App. to Chap. II. See pp. 155-60 below.

Thus we are on secure ground if we class all the activities of the self or spirit of man as Mind, and divide it into two regions — Overmind being that which is conscious, and Undermind being that which is below (or outside, since all terms of space are arbitrary in this realm) the primary consciousness.

All of us are accustomed to pass from one mind-realm to the other, because all of us go to sleep. In this familiar condition, mind is still active, though the overmind is laid aside. A man when he is awake is concerned mainly with the centres of supraliminal thought, with his conscious mind, and he exercises but little control over the subliminal part of him, which indeed knows its work and can do it by a sort of routine without the need of conscious direction. But in sleep the undermind assumes control, and works undistracted by supraliminal activities or emotions; and it has strong recuperative powers, so that the body is renewed in sleep, and in sleep many ills of the body are healed. "If he can but sleep!" we often say, as a sick friend tosses on his bed; and after a long and strong sleep he may awake restored.

Thus the undermind in sleep has a very powerful and intimate concern with the functioning of the body. But it is not a separate being confined to the lower nerve centres: it can assume command of the voluntary nerves as well and "night can outdo the most complex achievements of day," for in the somnambulistic state the voluntary muscles can be moved with both a delicacy and a strength that are beyond a man's ordinary possibilities, and he can walk securely along perilous ridges. It can also, as a nor-

mal occurrence, keep a record of time, and tell the overmind what's o'clock, so that many people can arrange with their undermind overnight as to the precise hour when they desire to wake up in the morning.¹ Dreams also show that in some strange way the undermind can, during sleep, be busy with the higher centres of thought, and not necessarily in a fumbling and disjointed manner, since great intellectual achievement is possible during sleep: Robert Louis Stevenson, for instance, tells us that the main ideas for some of his greatest works were formed in dreams which he had deliberately prepared for by self-suggestion before sleep.²

In the undermind, then, we have our first rough explanation of the physical structure of man. Every part of the body is pervaded by organs of mental communication called nerves; these nerves are connected with a central organ of intelligence. Yet the greater part of them convey orders of which we are not aware. Psychology has shown that there is indeed mind below the normal level of consciousness, which can be explored, and some of its properties demonstrated, by hypnotic and other experiments. Thus psychology begins to supply the all-important

¹ In hypnosis extraordinary results have been obtained by Delbœuf (*Proceedings of Society for Psychical Research*, VIII, pp. 414-421), and later by Dr. Milne Bramwell. The latter, for instance, suggested to a patient under hypnosis on Wed., Jan. 8th, 1896, that she should make a mark on a piece of paper after the expiration of 4,417 minutes, and of 11,470 minutes, and of 10,070 minutes. This she did, without consciously knowing anything about it, at precisely the right time on Jan. 11th, Jan. 16th, and Jan. 15th, the minutes being calculated subconsciously without any error. *Ibid.* XII (1896), pp. 176-203.

² R. L. Stevenson, *Across the Plains*, chapter on Dreams, 1892, pp. 247-252.

knowledge which physiology has ignored, or has designated as "a something"¹— a something which anatomy does not reveal, but which exists behind all the physiological phenomena, and is more real and more important than they.

One reads in the ordinary text-books of physiology about the various organs of the body and the remarkably delicate work they accomplish; but as to the power that sets all this machinery in motion no information is vouchsafed, and no curiosity is evinced. It used to be taken for granted, or ascribed to a female goddess called "Nature." This polite ascription may have been a justifiable form of words in the days when science really did not know; but now when the spiritual nature of man has been discovered, or rediscovered, a system which treats of the body and ignores the intelligence to which the body owes its existence is in danger of becoming like a theory of literature that should ignore the author and deal only with the printing press.

The Psychology of the New Testament

Before we proceed to a slight analysis of the undermind, it is worth while to make a digression and to ask ourselves how far the psychology of the New Testament writers applies to the knowledge which we have acquired in recent years. There is a tendency at the present day to read modern scientific ideas into the New Testament — to assume, for in-

¹ The "heart contains within itself a something which causes its different parts to contract in a definite succession and at regular intervals." T. Huxley, *Lessons in Elementary Physiology*, 1886, p. 41.

stance, that St. Paul, when he wrote the beautiful benediction, "May your spirit and soul and body be preserved entire,"¹ was speaking of the three nerve-centre levels which will be discussed in the next chapter. On the other hand most writers pass over altogether that interesting and suggestive conception of the nature of man which St. Paul especially developed. He had not indeed at his disposal the results of modern anatomical and psychological research — if he had possessed that knowledge, what splendid use he would have made of it! But he had, as a result of his spiritual insight and his fresh knowledge of the human heart, an intensely strong conception of the real nature of man — a conception which has been generally ignored by later theologians, and which he, with other New Testament writers, expressed by a distinctive use of the words "spirit" (*pneuma*) and "soul" (*psychè*).

It may be that once or twice in the New Testament these words are employed as synonyms in our modern fashion.² None the less when the *soul* is contrasted with the spirit, or when the word is used as an adjective, it means that part of man's mind which he has in common with the animals, while the *spirit* means that part which he has in common with God — which is indeed from the Holy Spirit of God. Thus man consists of body, soul, and spirit — the material body, the animal part of the mind, and

¹ 1 Thes. 5²³.

² The use of the two words may be a matter of poetic diction in the Magnificat,— "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour" (Lk. 1⁴⁶⁻⁷); and St. Paul seems to use the word "soul" mainly to avoid tautology in Phil. 1²⁷.

the mind which is the seat of Wisdom. And here I use the word Wisdom in the noble breadth of its biblical connotation, as including reason, and virtue, and godliness.

The New Testament writers do not then divide the non-material part of man into what is "mental" and what is "spiritual," since they include wisdom in the spirit.¹ Nor have we here to deal with the conscious and subconscious parts of the mind,—parts which after all are constantly interchanging, as when a memory or a poem rises into consciousness. The New Testament writers are looking at the nature of man from another point of view, and that the highest and completest, as well as the most simple. And nothing, surely, can be more illuminating or more true than this conception of man as consisting of body, soul, and spirit.

By virtue of his spirit he is man, made thus truly in the image of God. By virtue of his soul he is an animal, and shares the life which is manifested in such variety of beauty and strength by the brute creation. It is the soul that we are mainly thinking of in this book when we discuss the undermind, because it is the soul that affects the functioning of the body; but much of the spirit also is subconscious, since only a part of it is illuminated by consciousness at one time. A sensual man may thrust most of his spirit into the subconscious realm: a spiritual man will live in the spirit, be conscious of the spirit, sometimes, indeed, to the extent of letting the animal part of him lose its proper share in the balance of health.

¹ See p. 122.

There is, then, such a thing as the *psychè* or "soul," contrasted with the "spirit." The line cannot perhaps be drawn precisely between man and the rest of the animal world, because in a few higher animals there is some "spirit"—there is, for instance, some discrimination, some virtue in a dog. Though we may not consider that "brain secretes dog's soul," as Browning ironically suggested in "Tray," yet a dog is much less than a dog if his brain-cortex is removed: a rabbit, on the other hand, lives in a way that does "not greatly transcend automatism," and consequently his cortical centres may be removed without creating much obvious disturbance.¹ Thus, a rabbit or a pigeon has developed little more than a "soul," and can do pretty well when entirely deprived of the cerebral machinery of the spirit.

It is a pity that the loose modern use of the word "soul," as if it meant the same as "spirit," has obscured popular theology and has practically sacrificed that fine and necessary word. True, we retain a trace of the old distinction in our use of "psychic" as a lower thing than "spiritual," but the Apostles did not mean "psychic" in our specialized sense by *ψυχικός*, and we must translate it "soulish" to retain the original meaning—a rabbit is "soulish," but we should hardly call it psychic.

Because of this confusion men have had a crude and material conception of what is meant by the resurrection of the body, and we still talk about the immortality of the soul—losing the distinction between the survival of the soul and the survival of

¹ D. Ferrier, *The Functions of the Brain*, 1886, p. 422.

the spirit: it may be, for instance, that the alleged apparitions and other psychic phenomena after death are really manifestations of the soul — of some lower and unessential part of the personality, while the spirit has returned to God who gave it. St. Paul, with a clear distinction of the terms, was able to discuss the problem of immortality with piercing simpleness. The first Adam, he said, was a living *soul*, the last a life-giving *spirit*; ¹ “the first man is of the earth, earthy: the second man is of heaven.” ² So he looks forward to a resurrection: the “soulish” body came first, and afterwards that which is spiritual; and “if there is a soul-body, there is also a spirit-body,” ³ thus at death the body is “sown a soul-body,” to be “raised a spirit-body.”

People think they are uttering a scriptural sentiment when they welcome death as the liberation of the soul from the body, but St. Paul looked forward to a transformation of the body from the soulish to the spiritual condition — to a body, we might say, no longer under the control of an undermind nor subject to material conditions — he looked for “our adoption, to wit, the redemption of our body.” ⁴ And this is what the accounts of our Lord’s Resurrection tell us of: we are beginning to understand them better now, because we find in them a consistent witness to laws which our growing knowledge is coming to require — in those accounts there

¹ I Cor. 15 ⁴⁵ (R. V.).

² *Ibid.* v. 47 (R. V.).

³ *Ibid.* v. 44. In our Bibles *σῶμα ψυχικόν* is translated “natural body,” though in other places *ψυχικός* is rendered “sensual.”

⁴ Rom. 8 ²³.

is still a body, still, that is to say, a vehicle and manifestation of the personality, but it has been transmuted by the fulness of spiritual control; the soul-body has become a spirit-body. The material work of the undermind is no longer required, because the overmind has clothed itself in its appropriate manifestation, and is independent of the physical machinery.

In this life, also, according to the New Testament view, a man may be in his measure either "soulish" or spiritual: of those who lived on the higher level it was said that "the Spirit himself beareth witness with our spirit that we are children of God,"¹ while those whose lives centre round the animal passions and instincts are "earthly, soulish, devilish,"² or are "soulish, not having the spirit."³ Some men are indeed like rabbits — very soulish. The ascent of man is the growth of his spirit, and the difference between the rabbit type of man, and he whose life is busy in the higher regions is truly expressed in the saying that "the soulish man receiveth not the things of the Spirit of God . . . but he that is spiritual judgeth all things."⁴

This conception of a hierarchy in the mind leads us on to the subject of our next chapter.

¹ Rom. 8¹⁶.

² Jas. 3¹⁵.

³ Jude¹⁹. Here, as in Jas. 3¹⁵, *ψυχικοί* is translated "sensual," in the A. V. and R. V., with "or *natural*, or *animal*" in R. V. margin.

⁴ I Cor. 2¹⁴⁻¹⁵.

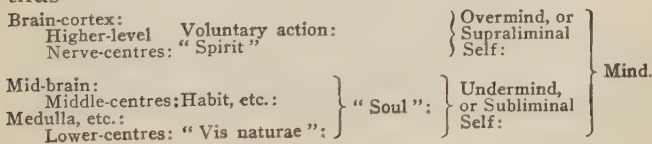
CHAPTER VI

HOW THE UNDERMIND WORKS

The Three Levels: Intelligence in the Lower Centres: Co-operation of the Overmind with the Lowest Level: Co-operation of all Three Levels.

WE have seen that anatomy illustrates the psychological fact that the whole mind, both conscious and subconscious, is of one stuff, since it has the power of passing along the neurons, and is therefore nervous energy. Anatomy further enables us to say that mind, albeit of one stuff, does act on different levels, and that there are lower nervous centres (in the region of the undermind) which control the common functions of the body.

We may obtain a clearer notion of this by adopting Dr. Hughlings Jackson's division of the nervous system into three levels — the higher-level nerve-centres, the middle, and the lower. Physiology reveals such a threefold division in the human brain itself, namely the cortex or upper brain, the mid-brain or basal ganglia, and the lower brain or medulla. We may show this roughly in a diagram, thus —



We must, however, not forget that this is a rough division, of which we can merely say that it does correspond with certain psychological and physiological facts. There is no hard and fast line between the three levels — thoughts, feelings, and memories are constantly shifting backwards and forwards between the overmind and the undermind, for instance; and there is (as in blushing or in any voluntary action of the muscles) constant communication between the highest level and the lowest. Furthermore, each of these levels may be capable of further subdivision: in the highest level, for instance, voluntary action may be fine or base. We could not divide the noble workings of the human spirit into such concrete categories, since we should be dealing with a different plane: were we indeed able to give everything scientific classification we should probably have to put a divine level — a region, shall we say? of the Holy Ghost — containing “every good gift, and every perfect gift” of religion, morality, science, and art, right above the top level of our diagram. None the less for practical purposes we can take the threefold division of the brain, and speak confidently of certain activities working mainly in certain centres, and together forming the mind.

Intelligence in the Lower Centres

The control of our bodily functions is mental, though it is subconscious. We have now to ask two questions: Is the work of this lowest level in the undermind merely mechanical, or does it show signs

of intelligent adaptation? And further, is the action of the lowest level correlated in actual experience with the middle level and with the conscious mind?

The functions of the body are controlled, we have said, by the lower centres; they belong to the bottom region of the undermind. It is nervous energy in the lower centres that produces the act of respiration, the beating of the heart, the regulation of the vasomotor system, the processes of secretion, excretion, and the rest.¹ This action is mental because it is done by nerve-force, assisted by the independent action of living cells, of which we shall speak in the next chapter.² But we do not by this mean that these processes are done by what we ordinarily call conscious intelligence; they are largely "automatic," that is to say, there is imprinted in each centre at or before birth a habit — or an instinct — which is the result of the long exercise of generation after generation. We may express this in the words of a French writer, who says of respiration:

"Dans les lobes, dans les neurones des circonvolutions se trouvent en quelque sorte imprimés par suite d'une longue rétentivité et la notion du mécanisme respiratoire et le souvenir du besoin de l'hématose."³

Down here, then, at the bottom of the undermind, there is enough "intelligence" and enough "con-

¹ For the sake of clearness I speak generally of lower centres, avoiding detail about the ganglia of the sympathetic and so forth.

² Even when an organ is mechanically stimulated by the passing of a chemical substance from another organ, the source is still mental, for the chemical substance is itself secreted by nervous action in the originating organ.

³ Prof. A. Charrin, *Les Défenses Naturelles de l'Organisme*, 1898, p. 292.

sciousness " to do the work required — just so much and no more; and to this subconscious mentality we ordinarily refuse the word consciousness, though indeed there is consciousness of a sort in every living organism. What sort of lower consciousness these centres possess may be imagined by considering the lower animals, whose life is entirely subconscious. Perhaps, for instance, the ganglia of the human heart have a slightly higher consciousness than a jellyfish, since they certainly have a higher nervous organism.

But the lower centres do not act altogether mechanically; they regulate their organs and act appropriately to their conditions. The digestive centres, for instance, have to discriminate between the heterogeneous food supplies that we give them to deal with; the vaso-motor system is constantly changing the supply of blood in different parts of the body with the most precise adjustment according to the varying circumstances of the moment.¹ The circulation of the blood may sound at first mechanical enough (granted the initial wonder of the heart), and indeed most text-books describe it as the result merely of the action of a system of elastic tubes, connected with a self-acting force-pump; but "it is such views as these that degrade physiology and obscure the marvels of the body."² As a matter of fact the circulation never runs for two minutes in

¹ For instance, in the regulation of the temperature, a balance must be struck between the gain of heat and the loss. "As in all such cases, the nervous system is arbitrator. By keeping a hand on both these processes, it maintains the temperature constant." Rebmann and Seiler, *The Human Frame*, Eng. Trans., 2nd ed., 1901, p. 87.

² Dr. A. T. Schofield, *The Force of Mind*, 1902, p. 54.

the same manner; the blood flows through the innumerable miles of capillaries which pervade nearly every tissue of the body, and these have to be opened or closed in different parts of the body with every change of temperature or position; at one moment they strengthen the brain for the work it is doing, at another they divert the necessary blood for muscular action or for the chemical processes of digestion.¹ And of all these ingenious operations the conscious mind is unaware — if we had to direct them all, we should be doing nothing else day and night. But they are done with the required amount of care and discrimination in some region of the undermind.

No doubt many such acts are purely reflex, and there is a reflex element in them all; but there is also certainly an "association" in some. And in any case to say a thing is reflex does not remove it from the realm of intelligence, for the highest mental activities are also reflex: Keats' *Ode to a Nightingale* was a reflex action due to the song of that fowl — *plus* a rather considerable amount of asso-

¹ The effect of hypnotic suggestion upon the vaso-motor system shows how impossible is the old mechanical idea: e.g., the experiments of Professors Bernheim and Beaunis, and of Professor Forel who has by suggestion restored arrested secretions at a fixed hour (*Revue de l'Hypnotisme*, 1889, p. 298), of Dr. Burot who has lowered the temperature of a hand as much as 10°C. (*Ibid*, 1890, p. 278), of Drs. Krafft-Ebing, Bourru, Focachon, Ramadier, and others. Burot supposes that the mechanism employed is the constriction of the brachial artery, beneath the biceps: "How can it be," he asks, "that when one merely says to the subject, 'your hand will become cold,' the vaso-motor nervous system answers by constricting the artery to the degree necessary for achieving the result desired? That is a thing which passes our imagination."

ciation. Nobody, indeed, has less cause to be afraid of the word reflex than the Christian, for whom the highest qualities of sainthood are the soul's response to the grace of God.

And there is also a certain unification of mind between the various centres in this lower level, which no mechanical explanation can possibly account for. Consider how the vaso-motor system acts, for instance, when microbes invade an open wound. Let me again quote the words of Charrin —

“Les terminaisons nerveuses préviennent alors les centres de cette introduction; ces centres répondent en envoyant à la périphérie un ordre de vaso-dilatation; l'inflammation ou plutôt la fluxion, la douleur, la tuméfaction de Galien apparaissent. Si on examine les phénomènes de plus près, on voit autour de ce corps étranger s'épancher un liquide séreux, s'accumuler des cellules nées sur place par suite de la pullulation de celles du tissu conjonctif ou venues de plus loin, sorties des vaisseaux par diapédèse.”¹

In other words, the vaso-motor nerves so modify the blood-supply at the invaded place that phagocyte cells are born on the spot to do battle with the invader.

Or, take another part of the internal economy from the same writer who has so brilliantly illustrated the activities of the body. The liver has to store up sugar and fat “with the forethought of an ant” —

“Le foie se préoccupe des besoins de l'économie; il lui distribue, aux heures voulues, et en quantités déterminées, divers éléments, en particulier le sucre, quelque

¹ A. Charrin, *Les Défenses Naturelles de l'Organisme*, 1898, p. 286.

peu, suivant les circonstances, la graisse. Phénomène remarquable! cet organe ne livre pas ces éléments aux tissus d'une manière aveugle; quand il reçoit des doses considérables de glycose, il n'augmente pas pour cela les secours qu'il fait parvenir; il a la prévoyance de la fourmi; il entasse en magasin. Parfois il transforme ce glycose en graisse; 1 gramme de ce principe livre 0,37 de cette graisse. . . . L'économie conserve ces amas adipeux qu'elle sait fabriquer avec différents éléments protéiques aussi bien qu'en utilisant des corps ternaires.
 . . ."¹

Take a still stranger example. During the first year of his life an infant subsists on milk, and consequently absorbs only the minutest amount of iron. But iron is necessary to his existence. Therefore, *before he is born* the babe stores up a supply of iron in the spleen, and a certain amount also in the liver.² So he comes into the world — the wise creature! — with a reserve supply of iron that he uses up during the milk period, having thus made a better provision for the future than perhaps he will ever do again during the whole remainder of his life.

This point as to the intelligent action of the undermind is so important that I will give one other illustration, this time from an English writer —

"In rickets the organism does not get enough lime salts to build up the skeleton of its normal strength. It, however, tries to make it as strong as possible by the formation of bone at the growing lines, along the concavities of curves and at such other parts as transmit a greater proportion of weight. Most that is seen in rickets is the result of the effort made by the organism to render the ill-nourished skeleton able to perform its mechanical work. Except for this effort life could not be

¹ A. Charrin, *Les Défenses Naturelles de l'Organisme*, 1898, pp. 203-4.

² *Ibid.*, p. 70.

carried on. In the skull the activity of the organism in meeting the condition of softened bone is enormously and efficiently increased. Observe here how effectually nature makes the best application with its very imperfect material."¹

It has often been pointed out that the three levels are well illustrated by the way in which they may be successively paralysed in drunkenness. (1) First, the overmind, the highest level, is rendered impotent, and conscious intelligence ceases, because the cortex is poisoned; (2) then the middle level is paralysed, so that the hand and arm can no longer be used to raise the glass to the lips, mercifully for the victim; intelligence has gone, movement has gone, but the organs continue to function; (3) if, however, others continue to pour alcohol into the drunkard, the lowest level may also be paralysed, and then even mere existence ceases in death. It is because of the paralysing of the middle level that so few people die in drunkenness; but death is in rare instances caused by a man rapidly taking a further dose before this second stage has become complete.²

Co-operation of the Overmind with the Lowest Level

There is then some kind of general subconscious intelligence even in the lower level of the undermind, an interchange of necessary information, a certain unity of purpose — even a display of remarkable engineering skill to meet emergencies. But

¹ W. Arbuthnot Lane, *British Medical Journal*, 1896, p. 1365.

² Dr. A. T. Schofield, *Functional Nerve Diseases*, 1908, p. 24.

since the nerves of the lower centres are connected up with the middle and upper centres, there must also be interchange between all three. We said in the chapter on the Nerves that there is, even between the highest and the lowest; and we illustrated this physiological fact by the influence of the brain-cortex on the lower centres in blushing and stigmatisation.

We have now come round by another route to the same point. Let us illustrate what we may here call the action of overmind over undermind by a few instances.

The wisdom of the baby is the wisdom of his under-mind; the cells of his brain-cortex have not thrown out sufficient processes for him to be able to make much use of it, and his existence is at first as subconscious, it may be, as that of the earth-worm (*pace* his mother!), though, of course, far less simple. He can accomplish the process of digestion and evacuate the waste-products, but he cannot control the time of this evacuation. He can sneeze, indeed, but he cannot blow his nose. His undermind is at work, but his overmind has not assumed control.

As the overmind develops, however, it governs, so far as is necessary, the work of the undermind; in the process of digestion, for instance, it controls the beginning and the end, but all that goes on in between is the secret work of the undermind. Only so far as is necessary, be it noted, does this supervision exist; mercifully for us, the overmind does not have to meddle beyond its business, it does not have to see that the liver pours a sufficient quantity

of bile into the duodenum, or to look after the wonderful peristaltic movement of the intestines. If we see a learned man visibly preoccupied with the processes of his digestion, we know that something is going wrong. To every member his own office: the various regions of the undermind know their own work and are jealous for the integrity of their functions. They ask but to be left alone: only when they are ill or injured do they signal to the overmind by the peremptory message of pain. In health, indeed, they are able to offer a great resistance to the blundering interference of their master. I can, for instance, by a conscious effort, stop the action of the lungs; but after I have held my breath for a few moments the very life of my body becomes endangered for want of oxygen: my undermind revolts at my temerity and insists on regaining control. I can hold my breath no longer, and my lungs peaceably resume their work.

The secreting action of certain glands can also be affected by the overmind, as everybody knows from the familiar instance of tears. Indeed, even the hidden digestive process is not after all so aloof from the overmind as we might assume. The salivary glands — so essential a part of the digestive apparatus — are easily affected by thought: the idea of certain dishes may “make one’s mouth water”; and for this reason one way of bringing peace to a German band is to suck a lemon before the musicians, whereupon their mouths water and they cease to blow.

Nay, we have always known that, right down in the recesses of the viscera, the digestive processes

can be influenced by thought ; we have always known vaguely that a man's digestion may be spoiled by worry or bad temper and that merriment is hygienic at meal-times, and we have known quite definitely that fear can upset the routine of the intestines. But now we are told that thought *normally* promotes the action of the stomach in the habitual process of digestion. It has been ascertained that when food is put before one, the stomach then and there begins to prepare the juices for its digestion : the mere concept of food in the overmind causes the stomach to get to work before ever the food has been taken. Here then we have a necessary subconscious process normally inaugurated by the overmind.

Co-operation of all Three Levels

Does this unity between the lowest and the highest levels exist also between them and the intermediate level? In other words, are we to exclude from our conception that higher psychic region of the undermind, which memory, dreams, and hypnotism tell us of? Physiology shows that we certainly cannot ; for the stimuli of the cortex must pass through the mid-brain before reaching the spinal cord and sympathetic. We are, therefore, still safe in classing these diverse phenomena together as part of the subconscious self.

And do we not, as a matter of fact, find all three levels concerned in the commonest actions? Take any ordinary exercise of the motor-nerves. I make a step forward, for instance. Here is an act of the overmind which wills the step — gives the order :

here also is an act of the lower lever, which contracts the necessary muscles. I do not know in the least how I am doing it; were it not for the researches of the anatomist I should not know that I *do* contract muscles at all. That is the secret of the lower level, where precisely the right nerve-fibres are stimulated in precisely the right amount to cause the precise required contraction in the muscles where they end.

But is that all? Certainly not. This art of walking I once learnt by many weeks of practice — and how difficult it is to adjust the muscles so as to balance the body those people can realise who have learnt to bicycle, which is a much easier acquirement than walking. Somewhere in the undermind I have stored up the memories or the habits that I acquired in my childish practice. When I was a baby I could only kick my legs aimlessly. I had no conscious control of them; then as the legs grew stronger my overmind desired to walk, but I could not walk properly until, after many tumbles, I had passed the experience of the overmind into the sub-conscious region, and then I could walk without thinking about it. So now when I take a step, all three levels co-operate: my overmind gives the order, the middle level by the acquired habit co-relates various motor-nerves in arms and head and trunk and legs, and in the lower level the nerves are contracted.

Thus we learn to play any game, and thus we acquire all the arts of life. We pass down into the undermind things which once needed all our thought, and we are able to give our attention to something

else. I do not know how I am forming the letters as I write, but once that was a process which required all my attention and was then but ill done: now my undermind attends to it, and I am able to think of what I am writing about, but all the while the muscles of my fingers are being stimulated down in the lower level, where also my respiration, and, I hope, the rest of my functions, are being properly attended to.

We need hardly pursue these illustrations any farther. We need hardly point out that a pianist who talks when he plays is using the three levels in three distinct ways, all the difficult process of playing being taken over by the middle brain; or that the familiar maxim of golf, "keep your eye on the ball," is really a psychological device for securing the control of the overmind at the moment when the three levels are concentrated into one common effort.

CHAPTER VII

THE CELLS

HITHERTO we have assumed that there is only mind where there are nerves, and that the neurons are the lowest units of intelligence. This was all we needed to show the universal action of mind in the body; and the discovery of the complete unification of the nervous system has made it sufficiently portentous.

But we should not be true to the facts if we stopped here. Other modern discoveries oblige us to take a step further, and to say something about the cells of which the body is composed and which for the sake of clearness we have not mentioned until now. The body is made up of millions upon millions of microscopic specks of protoplasm called cells, and these cells are themselves living creatures — in some subordinate sense they are endowed with some sort of mind. Thus there can be mind even without any nerves. A single undifferentiated cell has a psychology: it is a “nucleated mass of protoplasm endowed with the attributes of life,”¹ and in it we have the beginnings of mind — “psychological phenomena begin among the very lowest class of beings; they are met with in every form of life, from

¹ A. A. Böhm, M. von Davidoff, *Text-book of Histology*, Ed. by Dr. K. Huher, 2nd ed., 1904, p. 58 and *passim*.

the simplest cellule to the most complicated organism." ¹

We can see this quite clearly if we look at those minute living creatures outside the body, which consist of one cell only and maintain an independent life — the unicellular organisms as they are called. There are countless multitudes of such creatures, each a mere speck of protoplasm, a single cell, having neither nerves, mouth, stomach, nor any organs whatever. Yet these creatures have that sort of mind which we call instinct. Binet ² has shown that one-celled organisms have the following powers —

1. The perception of the external object.
2. The choice made between a number of objects.
3. The perception of their position in space.
4. Movements calculated either to approach the body and seize it, or to flee from it.

There is a wide variety of character in such microbes. Some live in one way, some in another; some make to themselves shells of one pattern, some of another, most make no shells at all; some are little animals, others are little vegetables; some are rod-shaped, and are called bacilli, some cork-screw shaped, and are called spirilla, some are round; some breed poisons, causing the most terrible diseases, and are called pathogenic, some are perfectly harmless, some are exceedingly beneficial. But microbes of this kind are alike individualists.

¹ A. Binet, *La Vie Psychique des Micro-organismes*. See Preface to the American edition (T. T. McCormack, 1889), written by the author.

² *La Vie Psychique des Micro-organismes*, p. 61.

In our bodies, however, the cells are communists of a description so pronounced that until recently their separate existence was not even guessed at. Yet they *have* a separate existence; each one is born, lives, does its work, and dies: in some tissues this is a constant familiar process, just as young men step into the place of the old, so do young cells arise as the old die. The body, for instance, is constantly shedding scurf all over its surface, and under the microscope this scurf is seen to consist of dead cells; but all the while in the deep layer of the epidermis new cells are being formed by division, and fed up to their proper size by the capillary blood-vessels of the dermis.

For the most part the cells are grouped into a unity so intense that they build themselves up into a particular tissue; but in order to do this they have to take in from the blood the special materials required, so that some may become bone, and others skin or nails or hair, others connective tissue, and so on. Thus we may speak of a *hunger of the cells*; whatever deficiency they "feel," the cells take in from the blood as it flows past in the porous capillaries (themselves made of single cells joined together), and as they supply deficiency so they return excess: sulphur is deposited here, in the skin; phosphorus there, in the brain; lime in the bones, carbon in the pigment-tissues, and proteids everywhere.

But they not only receive; some also give. Groups of cells form the most skilful laboratories, and manufacture chemicals which are in health exactly proportioned to the needs of the whole body.

Thus even in this "too solid flesh" there is life

of a kind undreamt of a few years ago. Even such an apparently mechanical process as osmosis, that porous action by which the physiologists explain the passing of fluid substances through the membranes into the blood and through the blood-vessels into the tissues — even this fundamentally important process, is now known to be due in part to some action of the living cells which line these tracts, and not merely to a kind of mechanical filtration.

And certain cells, we must remember, are not bound up in this corporate life, but wander loose about the vascular system. Everyone has heard of the white corpuscles of the blood, as leucocytes or phagocytes: these are single nucleated cells like the microbes of the outside world, only that they are made in and by the body. They wander to and fro, seeking whom they may devour, and when the microbes of disease find their way into the blood, as they do every movement, the roving phagocytes approach them, throw out amoeboid processes so that (though without limbs, or mouth, or stomach) they devour these terrible enemies of our race. We owe in fact our power of resisting the parasitic diseases to these privateers of the blood, aided by certain chemical properties which they assist in producing.

How much more fearfully and wonderfully made we are than the Psalmist could ever have dreamt!

And there is unity in all this strange lower world of cells. There is some sort of common "mind"; for they work perfectly together, they signal each other's needs in some way, they supply each other's needs. We are indeed here down in a region where we hesitate to use the word "mind," even in quota-

tion marks; yet we find powers that are not mechanical — character, individuality, the capacity of choice, in a word “life,” a subconsciousness that is essentially different from the properties of a crystal, though it may be like that of a plant. And we have an “instinct” for corporate action.

I am anxious not to build theories on all this. A new science like Histology is an easy field for wild assumptions, and we shall be wise to resist the temptation. Only, the existence of cell-life needed to be mentioned in order that our conception of human psychology may be true to facts.

Thus man is not only a spirit controlling a body, but the body which he inhabits is itself made up of millions of limited but real “souls,” each occupying a cell and doing its own necessary bit of work. His system is “colonial”; his subconscious mind is the “communal soul,” or, shall we say, the governor of the colony, while his conscious mind is the king. Sometimes the king interferes with the governor; but the governor rules the colony in a general way on his own initiative; the inhabitants follow their several occupations which together make up the life of the country. Something like this is the body of man. The cells are inhabitants who have a certain amount of independence, and understand each his own trade; but their activities are regulated by the governor, who uses the nerves as telegraphs, and who uses the corpuscles, that is the cells which run about the arteries and veins, as his soldiers and civil servants;¹ for the roads of this colony are the ar-

¹ The number of the blood corpuscles is beyond imagination. It has been calculated that “between 4,000,000 and 5,000,000

teries and veins, and the blood-cells are the provision carriers, engineers, warriors, and scavengers. The undermind or subconscious self regulates the supply of blood by dilating or contracting the arteries, and thus whatever measure of independence the cells may have, they ultimately depend upon the undermind because they ultimately depend upon the blood. By increasing or diminishing the flow of blood the activities of the different colonies of cells are increased or diminished, and the cells die if the soul is withdrawn; thus life depends upon the central life. I do not know that histology helps us any further in our knowledge of the undermind. It only shows that there is in us a region of life below the bottom of the undermind, and that the individuals of this silent world have some — perhaps infinitely small — degree of subconsciousness. There may be no psychic connection between the mind and them. It is true that the mind has some control over them; but this control may be entirely mechanical, like the control of a driver over a horse. It is certainly mechanical in the main nutritive process, for though some part of the mind controls this by regulating the distribution of the blood, the last stage of that psychic act is mechanical — once the arteries have been contracted or dilated by the nerves, the blood flows to the capillaries by mechanical action, and there is no psychic link between that action of the

red corpuscles are contained in a cubic millimetre." Gray's *Anatomy*, 1905. The soldiers, that is the phagocytes, or white corpuscles, are, as might be expected, only a small fraction of this enormous population, though their number is constantly varying; it is estimated in the later editions of Gray at from 10,000 to 12,000 in a cubic millimetre.

nerves and the feeding of the cells. The undermind does, indeed, seem to be in some way aware of their varying needs; but this does not presuppose a psychic link, any more than such a link is required when a man is aware that his plants need watering.

We laid it down in a former chapter that when there are nerves there is mind. Let us remain content with this. Life there is indeed below the region of nervous action — life endowed with individuality, with varying instincts, and with some kind of infimal consciousness; but it will be simpler if we confine the idea of mind to that energy which works through the nerves.¹ This cell-world with its innumerable millions of inhabitants is then in some way controlled by the undermind — certainly in a mechanical way, and it may be in part also in a psychic way, as there is perhaps a psychic element in the driving of a horse. The control of the undermind is capable of the most ingenious adjustments, as when lime is supplied to the cells which are engaged in joining a broken bone. The commonwealth of cells fights its own battles through the agency of the phagocytes and of those cells which secrete antitoxins and other substances; but it depends for its nourishment on the undermind, as an infant depends upon its mother. Apparently when, as in disease or abnormal growths, the cells break down or go wrong, there must be some relaxation of control in the undermind. Certainly they cannot long survive the death of the man whose vesture

¹ The nerves themselves have their own individual life, since they too are cells with enormously long fibrous continuations.

they are, though as in the case of the ciliated cells,¹ they may continue their activity for hours or even days after that event. In death the overmind generally goes first, and the man becomes unconscious; then the undermind ceases its activities, and the heart stops. Last of all the cells die also.

¹ These strange cells form the surface of parts of the epithelium where it is necessary that secretions should be kept moving along, as in the nostrils and bronchia. About three or four thousand of them in a row would form a line an inch long. They execute a very rapid fanning or lashing movement by means of their innumerable hair-like extremities, though of course, being mere cells, they have neither muscles nor nerves: this movement enables them to impel matter along the surfaces to which they are attached. In aquatic animalculæ they serve the purpose of locomotion and perform other necessary offices.

CHAPTER VIII

HEALTH AND RECOVERY

WHAT then is health, and what is disease, regarded, not superficially and physically, but regarded fundamentally and psychically? For the physical condition is but the effect of something more *substantial* (using the word in its exact sense) of something, that is to say, which *underlies it*. In the oft-quoted words of Dr. Weir Mitchell, “ ’Tis not the body, but the man is ill ”— or well.

It is always easier to talk about disease than about health — which is no doubt the reason why some people habitually do so. The normal working of the body does not afford such good “ copy ” as its misbehaviour, just as the crimes of men fill our newspapers because there is nothing startling to be said about the persistence of ordinary virtues — a case of patricide occupies a column, and a Martian visitor might therefore imagine that no instances occur of filial duty, which is indeed the kind of mistake we are always making in our reading of history. But, after all, it is better to contemplate virtue than vice, better to look at the body in its perfection than in its degradation, better for those who are not pathologists to dwell upon health than disease.

For health is not the mere absence of disease. It is disease that is negative and abnormal. Physical

health is something positive and fundamental: it is the result of a vital power which resists molecular degradation, and keeps the molecules of the body specialised in the building up of the cells.

All disease is, it would seem, really a disease of the cells: ¹ microbes may invade the body in swarms but unless the cells suffer from their poison there is no disease; some creatures are thus "tolerant" of a microbe that is fatal to others, because the cells are unaffected by the toxin. So long as the cells are well there is no disease; but when the cells go wrong the body as a whole begins to be ill. And the life of the cells is dependent on the central life of the body: when that life is withdrawn, they are no longer able to resist the natural laws of chemistry and of physics that would reduce them to simpler constituents; but while that central life remains, it supplies the cells methodically with the necessary materials for their existence. It does this through the agency of the nerves; and because it inhabits the nerves we call it mind, but because it is subconscious we have agreed to call it undermind.

Thus it is the undermind which is immediately responsible for health and for that failure of the cells which we call disease. It is the man himself that is ill, and his illness shows itself in the derangement of some part or parts of his body: his constitution, as we say, is not strong enough to resist those lower laws which are ever threatening the stability of that vital balance whereby we hold the molecules in fee. His "constitution" becomes listless about some necessary function, refusing to renew the cells,

¹ Rudolf Virchow, *Cellular Pathology*, 1860.

or building them up amiss, or failing to cast out the minute devils of parasitic invasion.

Yet the undermind is intimately bound up with the overmind; it is but a part of the whole self; and though this old and trusted servant is to a great extent independent of its master, the conscious mind, yet the character of the master has a great influence upon it. The loss of courage, patience, hope, or faith in the master, can have a most demoralising effect upon the servant; and on the other hand the determination of the master can make even a bad servant keep up to his work — a strong-minded man can do wonders with a feeble constitution.

Health, then, is the full activity of the subliminal self, which in thousands of ways is working, controlling, regulating the functions of the body. This self is in constant connection with the cells and with all the organs that they compose, through the nerves and through the blood, which it distributes in ever-varying directions; it thus superintends the renewal of worn-out tissue, and assists at the birth of new cells as the old ones die. The result of all this is physical health. The subconscious *mens sana* produces the *corpus sanum*.

Recovery from disease is also a psychic process. It is ultimately effected by the mind: sometimes the overmind has a large and sometimes a small share in assisting the undermind, but it is the undermind that is responsible for recovery, as it is for health or disease.

We may compare the body to a motor car — an elaborate piece of mechanism which cannot work unless it is fed with petrol and oil. Then the under-

mind is the motorman, and the overmind is the owner of the car. The motorman is an old and trusted servant who thoroughly understands his work, and does it in his own way. All the owner has to do is to tell his servant where and how he wants the car to go. The owner does not know much about the mechanism of the car ; but sometimes he makes the motorman overstrain it, and often (strange as it may seem) he insists on his man feeding the works with stuff that does it harm. Also the roads are in very bad condition, and deleterious foreign matter gets into the works. Then the owner tells his servant to clean the machine, and perhaps to mend it. The motorman generally succeeds, but sometimes the damage is too great, and he is non-plussed. Then the owner calls in a professional man to assist, and if he is wise he lays to himself and assists also. But this human machine is so delicately constructed that if the motorman throws up the job no one else can do it for him. And this subconscious servant does become very demoralised sometimes ; and often it is his master's own weak character that has demoralised him.

What, then, is the doctor to do? It is absolutely necessary for him to bring the servant to his senses, if the machine is to be mended. Often he can do this by skill : he can mend the broken part for the despairing servant, who then cheers up and sets himself to do the rest and put the car in motion again — especially if his master also encourages him. This is what happens, for instance, in a successful operation. Often again all that the doctor has to do is to give the servant a little good oil and then to

leave him to make what use he likes of it. This is what happens when the body is cured through the stomach ; even if the servant does not make much use of the food or the drug, it cheers him up. Or the matter may be set right by moving the car and its occupants to a better environment: a change brightens up both master and servant, and fresh air has wonderful effects upon this sort of motor. Often, again, the doctor has only to give the servant a few hints and that intermediary takes up the idea with enthusiasm and puts things to rights. We call this suggestion: sometimes it is conveyed by words, sometimes by touch, sometimes by manner, and sometimes by the moral effect of drugs, but it is always an *idea* that is really conveyed. But the breakdown may be largely the fault of the owner, who has utterly demoralised his servant. Then the doctor gives the owner a good talking to, or tries to encourage him; for he sees that conscious mind has been the real cause of the disease.

At last the car really does wear out past repairing. Master and servant tear themselves away from it with great regrets, and the poor old car is "scraped" by Nature.

This parable does not need any explanation. Every doctor knows that, however great a share he may have in a cure, he is only co-operating with the patient.¹ He may call it the *vis medicatrix naturæ*, he may say that Nature does her work, but he is only using the vague expression which was inevitable

¹ "But for the natural tendencies of the body towards health when disturbed by disease, the art of healing could not exist." Dr. A. K. Carter, *British Medical Journal*, Nov. 3rd, 1900 (p. 1300).

before we knew that it is the subliminal part of the man himself that does it. The doctor assists the undermind, and his assistance is often utterly indispensable: for instance, he "sets" a broken limb, and gives the undermind every assistance, but it is that mind which brings up the necessary material to the fracture and so joins the bone together. Or the surgeon performs an operation which easily cures a disease that otherwise would result in death. Now, even an operation is not a purely material thing: it is a co-operation of the surgeon's highly competent mind with the undermind of the patient. The surgeon's overmind uses his undermind, his undermind uses his muscles, his muscles use his instruments. The patient's overmind is put on one side by the anæsthetic; but his undermind is busy looking after his body all the time — the master is asleep, but not the servant.

Now, it is always wise to call in the best advice we can, when we need it. If we want a piece of Greek explained, we ask a scholar; if we need spiritual assistance we get help from a priest; if physical, we get it from a doctor. I know many people don't; and I know they can always plead that there are silly parsons and incompetent practitioners, and that history is strewn with the mistakes of priests and doctors — perhaps I am the victim of prejudice when I say that it would be easier to defend the religion of past ages than its science. But as a matter of fact we cannot know everything ourselves, and each year our personal faction becomes smaller because knowledge increases; and civilisation does consist in the differentiation of

knowledge among experts. Therefore, if we are wise, we shall get the best advice we can.

In minor therapeutic matters we may not need advice. If my undermind has been weak enough to admit an invasion of those small enemies who give me a cold, I leave my undermind to recover its equilibrium, while the phagocytes pursue them till they are utterly devoured. Yet even here how many of us do need the advice of the expert to make us understand that the cold was *not* due to a draught or to wet feet; and that the best way to avoid colds is to have as much fresh air as possible!

CHAPTER IX

THE MATERIAL FACTOR

THERE are many sincere and intelligent people who think that all material methods of treating disease are wrong. Personally I have no doubt that they are mistaken, because their principle is built on an outworn theological heresy. But I would say to them, as to those who are impatient with them, let us seek the truth, let us "try the spirits." And I would add this—that *supposing* all they say is true and supposing that with sufficient faith all disease could be prevented or cured by spiritual methods alone, yet it would remain certain that for a long time to come only a small minority will have sufficient faith, and therefore that to ignore the material methods would be to condemn thousands upon thousands of people to death.

Meanwhile the hygienic factor in health and in recovery will increase, and the mental factor will increase, and the spiritual factor will increase. For myself I clearly believe that God gives us all things both material and spiritual to be rightly used, and that he sees them that they are very good.

We should indeed be flying in the face of both truth and providence, if we pushed the possibilities of the subliminal region so far as to deny that it could be helped by material means, or to assert that,

unaided, it could cure all diseases. If we acted on such a principle as this we should in plain English, be murderers. I have already instanced surgery in this connection; and it is easy to show the marvellous effects of certain drugs in destroying parasites or in neutralising their toxins. Can any reasonable person object to such things?

And, be it remembered, the great majority of the diseases that afflict mankind are due to the invasion of microscopic organisms — the best known as yet being the vegetable microbes called bacteria. Ultimately the power to resist them lies with the “constitution,” that is with the undermind; but they can be prevented from ever reaching us at all by the habitual practice of cleanliness and by the special use of disinfectants; and, if they do reach us, they can in many cases already be destroyed or rendered harmless by the use of antitoxins, or even by the injection of other microbes which destroy them. By the spread of cleanliness some of the most terrible scourges of humanity have been removed from amongst us; by the use of disinfectants other so-called zymotic diseases are prevented from spreading and are being rapidly reduced.

To shut one's eyes, as many do, to these things because they are “material” is certainly foolish, and it is as certainly unchristian. Our whole earthly life is lived under material conditions and the essence of Christianity is that it recognises the spiritual significance of these conditions and uses them to the highest ends as sacraments of the eternal. It is no doubt true that drugs have been glorified exces-

sively, and that doctors believe in them less now than they did; but this is not because there is anything irreligious about swallowing drugs for healing purposes — if they disappear, it will be because they are against science and not because they are against religion. It is highly probable that some drugs will always remain in use; and we cannot object to their use if they are efficacious, any more than we can object to taking salt in our food, or indeed to taking food altogether — for, after all, there is nothing more “material” than the swallowing of food, and the question of drugs is merely as to what are the best constituent elements of the extremely varied stuff which passes into the human stomach.

Let medical science, then, by all means wean us from the habit of drinking medicine upon every occasion, a habit into which we were led by science in its infancy; let it lay greater and greater stress upon the psychic elements which have been so unwisely neglected; but still it will have a vast amount to do on the material plane. It may give us fewer things to swallow, it may use increasingly the more direct method of subcutaneous injection, it may devise new ways of assisting the material work of the undermind against parasitic invasion. But more especially will it continue with increasing success to make war upon the world of parasites that is without. What nature does on a large scale by the action of sunlight in destroying these microbes, it will do by the use of germicidal liquids and gases — co-operating in its material way with the material ways of nature. And above all it will render us

proof against disease by teaching us to avail ourselves more of the sunlight, and of the air, and of the water; and to be temperate and wise in the use of food and in the constant habits of our life; nor will it be satisfied till it has made us clean, without and within, and swept the last of our innumerable, invisible enemies from our homes and from our streets, till civilisation becomes as free from such disease as extra-human nature is.

This is all very material, but it is none the less religious and divine. It is an armoury of material weapons forged by the highest qualities of intelligence, patience, courage, and charity.

People who talk lightly about medical science, as if it consisted in the bewildering mixture of unpleasant drugs, do not surely realise what that science has already done; and they lay themselves open to the retort that whereas a horrible disease like the plague survived the use of litanies, processions, and prayers, it has succumbed to the humbler methods of hygiene. It has succumbed because God intends us to be clean and wise, and because godliness without cleanliness, and prayer without care, are not the way of God for men. Already the microbe has been discovered of the worst diseases — phthisis, syphilis, diphtheria, typhoid, cholera, plague, leprosy, puerperal fever, lock-jaw, gangrene, and septic poisoning in wounds. Already our knowledge as to the cause has led in some cases to our learning how to protect our brother against the parasites, or to cure him of it.

Most people do not at all realise how much has been already done. Take London, for instance:

typhus has been stamped out, and the deaths from whooping cough have been halved in twenty years: the death-rate from the principal epidemic diseases taken together has been reduced to the following remarkable extent:—

Between 1881 and 1890, the deaths were 3.05 per 1,000 per annum.

In 1905, the deaths were 1.70 per 1,000 per annum.

And if we go further back, the saving of life is even more remarkable; for in 1841 the expectation of life for a London baby was only 35 years, whereas already in 1881-90 it had risen to 39.85, and in 1900 it stood at 40.98.

Or take the discovery of the phthisis bacillus, with the consequent cure by the simplest methods of fresh air, and the prospect of complete eradication by the spread of cleanly habits. What a change has come over many a family in the knowledge that neither it nor any similar disease can probably be inherited! What a weapon we have against it now that we know it to be infectious! Already what progress has been made! Here are the figures for London —

In 1881-90, 2.09 persons died of phthisis per 1,000 per annum.

In 1905, 1.42 persons died of phthisis per 1,000 per annum.

—which is only one-half of the death-rate from phthisis in the period from 1861-70.

It is the same in other cities. Dr. Hermann M. Biggs, the head Medical Officer of New York, in a recent paper has stated that there has been a reduction in New York City of about 40 per cent. in the

deaths from tuberculosis since 1886; and he concludes —

“I have no doubt that the measures, first begun in a very small way in New York City fifteen years ago, inadequate as they have been, have resulted in saving the lives of at least 20,000 persons. The annual deaths in the Greater City still number between nine and ten thousand, and we know that these are, to a very large extent, unnecessary.”

This is a wonderful record, and no one doubts that the germs of other diseases will be similarly discovered and controlled. Natural scientists do not hesitate to claim that the victory is already in sight —

“It is a matter of practical certainty,” says Sir E. Ray Lankester,¹ “that, by the unstinted application of known methods of investigation and consequent controlling action, all epidemic disease could be abolished within a period so short as fifty years.”

Such are the achievements and such the hopes of natural science. The doctors, like the clergy, have doubtless committed many mistakes in the past, but therapeutics like theology makes sure progress all the same, and both are reaching forward to that final sacramentalism where matter and spirit are at one.

It may be that some enthusiasts for mind-cure may experience a certain disappointment at being told by the voice of natural science that the great majority of diseases will be destroyed without any help from them; but any such feeling would be un-

¹ *The Kingdom of Man*, 1906, p. 36. He points out that this unstinted application cannot be given without a considerable further endowment of research.

worthy of a moral creature, and would show also a fatally incomplete understanding of the known ways of God. And, indeed, when all our external enemies are rendered powerless, there will still be ample need for the mental factor in the recovery from sickness; and still more will it be true that in wise and moral actions, and in the inward balance of mind and wholeness of the spirit lies the great secret of well-being for body and for soul — the secret of that which later on we shall venture to call by the high name of Salvation.

CHAPTER X

MIND-CAUSE AND MIND-CURE

Nervous Control: Doctors and Suggestion: Normality of Mind-cure: Limitations in Mind-cure: Hypnotism

WE shall not help on the cause of truth by belittling the share in health and healing of those material agencies which act directly on the body. But when all has been said, the importance of the mental factor remains enormous. To the activity of the undermind health is due; there is no recovery without at least the co-operation of the undermind; and millions of people recover from sickness without medical aid, that is to say, by the action of the undermind alone. But, regarded both physiologically and psychologically, the undermind is of one piece with the overmind. Therefore the mental condition of the patient — his conscious mental condition — has much to do with the recovery of his body, and the mental influence of others may considerably affect that condition.

To revert for a moment to our former illustration a man is like a motor-car that flashes past us in the road: The untutored spectator says, "How wonderful!" But physiology is inquisitive: it gets hold of a car that has run down, and picks it to pieces. "Here," it explains triumphantly, "is the way the

whole thing works, and here are the very handles by which the machinery is directed." Then psychology comes along and says, "Very true, but you have not explained everything. I have observed that there was *a man* in the car; and if there had not been, you will agree that those handles and that steering-wheel would be of no use whatever." So it is with the nerves: when they exist they show that there is an intelligence at work somewhere behind them; and they exist, not only in the locomotive apparatus of the human body, but everywhere.

Nervous Control

It is necessary to dwell on this. Partly because I want to bring the cautious reader along with me, and I know that he feels safe in the physical realm. Partly also because there are multitudes of intelligent people who have no idea what the nerves are. If you ask the first person you meet, he will probably tell you that nerves are the things which cause us to feel pain. Perhaps he will go further, and say that they are the transmitters of sensation. In any case he will probably limit his definition to the *sensory* nerves which bring messages to the mind, and will ignore the *motor* nerves which carry messages from the mind to all parts of the body. Consequently the popular conception of the nerves is gloomy: they are the symbols of pain, their energy is almost instinctively regarded as maleficent, bringing "an attack of nerves," though one might as reasonably speak of an attack of muscles. When we say that a man is muscular, we mean that his

muscles are strong, but when we say that he is nervous we mean that his nerves are weak — it is only in the case of literary style that “nervous” is allowed to have a good meaning — in common speech about health we mean that a man is jumpy, or sometimes we only mean that he is afraid of burglars.

This melancholy conception is itself the cause of a good deal of illness. Health will be more secure, and recovery will be easier, when people understand that the nervous system is the throne and instrument of reason and the physical evidence that the entire mind, conscious and subconscious, controls the entire body.

As to the extent of that control there are differences of opinion; but no one denies its existence. Nor does any physician or authority nowadays deny the possibility of the conscious mind restoring the body to health. There is such a thing as mental healing: everyone agrees about this, and the more readily if we give it the humbler name of mind-cure.

Let us be clear about it. By mind-cure or mental healing is meant — not the mere subliminal action of mind on body — but cure through the action of the conscious mind. And we will use the words in this sense: Though there is a mental element in all recovery, we will refuse the name of mind-cure to every case in which there has not been conscious mental action, either on the part of the patient or on the part of someone influencing the patient.¹

¹ No doubt such a common remedy as “going away for a change of air” is often essentially mind-cure. But for the purpose of our argument we may pass over such simple instances as this.

It is not of course admitted that all diseases can always be thus cured. But it is admitted that some diseases can sometimes be thus cured. The thing is possible. It is also agreed by doctors that in their usual practice the mental element holds an important place.

Doctors and Suggestion

Every medical man indeed knows that as soon as his eye meets the eye of the patient he is exercising a mental power which is a real factor in his treatment; and it was from the doctors that most of us first learnt the therapeutic value of faith and hope. There is, of course, nothing new about all this: more than fifty years ago Sir Andrew Clark declared that the mental factor is always present —

“It is impossible for us to deal knowingly and wisely with the various disorders of the body without distinctly recognising the agency of states and conditions of mind, often in producing and always in modifying them when produced. There is a very intimate relation between the mind and material elements of the human constitution.”¹

No doubt the importance of this has been insufficiently recognised, but there is no dispute as to the fact. However much the mental factor may have been neglected in the medical schools, the young doctor soon acquires some empirical knowledge of it, and his success with his patients largely depends on his appreciation of the fact that they have souls as well as bodies. From Hippocrates downwards, wrote Dr. Laycock, forty years ago, the most eminent physicians have all been either metaphysicians

¹ “Introductory Lecture, by Dr. Andrew Clark, at the London Hospital.” *Lancet*, Oct. 6th, 1855.

or mental psychologists; "for a knowledge of the facts and principles of a practical science of mind is fundamentally necessary to the practice of medicine."¹ Upon this point, indeed, there is no difference of opinion amongst intelligent persons, either in or out of the profession. And it is also true that the physician's own psychic qualities have much to do with his success, which is no doubt largely the reason why one doctor becomes a leading consultant while another who is his intellectual equal does not rise out of the ranks; nay, it is said by surgeons that even in their department a great deal of successful surgery depends upon confidence in the operator. Consciously or unconsciously, the successful doctor makes great use both of his psychological knowledge—his "knowledge of the human heart"—and of his own psychic power.²

He does indeed require great knowledge and experience, because, for one thing, a mistaken diagnosis may be fatal; and this is one of the reasons why the unqualified practitioner may be dangerous, and why it is so important that neither mind-cure nor

¹ T. Laycock, *Mind and Brain*, 1869, Vol. I, pt. I, p. 20.

² Dr. Schofield states this with some humour in a passage which a layman may perhaps venture to quote:—

"There lurks in the mind of every doctor who reads these pages a suspicion that he has a something about him which is of value to his patient over and beyond the outward and visible sign of his faith in drugs, as obscurely manifest in the crabbed hieroglyphics on his prescriptions. And there is a consciousness, too, in every actual or potential patient who may scan these lines, that there is a something about his doctor that does him more good than the medicines, which indeed he rarely takes. And the doctor he likes is the one he sends for; in spite of the fact that the other doctor in the town has a greater scientific reputation, and a longer string of letters after his name." *The Force of Mind*, 1902, pp. 22-3.

faith-healing should be divorced from the medical profession. But none the less, even when the doctor administers drugs, he heals largely by suggestion; and this is no doubt the reason why drugs like dresses have their vogue, becoming suddenly fashionable and then losing their potency. Suggestion would also explain the success of homœopathy; and it is quite sufficient to account for the cures that seem to be worked by those graphically advertised patent medicines which disfigure our newspapers.

Nothing indeed illustrates the potency of suggestion more strikingly than its effect upon the action of drugs, and still more its power of causing bread-pills or water to act like drugs, as in Durand's famous case, where an irresponsible house-surgeon tried an experiment on 100 patients in a hospital —

“The house-surgeon administered to them such inert draughts as sugared water; then, full of alarm, he pretended to have made a mistake in inadvertently giving them an emetic, instead of syrup of gum. . . . *No fewer than 80* — four-fifths — were unmistakably sick. How many of the rest suffered from nausea is not stated.”¹

Normality of Mind-cure

Mind-cause and mind-cure are thus a recognised and undisputed force affecting normal healthy-minded human beings. Let us be clear about this, because — just as by a “nervous” person is commonly meant a person with weak nerves — so a person susceptible to mind-cure is often regarded as a person with a weak mind. This was for some time

¹ Dr. de Gros Durand, “*Essais de Physiologie Philosophiques*.” D. Hack Tuke, *Illustrations of the Influence of the Mind upon the Body*, 1884, I, p. 136.

the accepted view of the scientific pioneers: Charcot, for instance, and his school at La Salpêtrière, as I have already said,¹ thought that only hysterical persons could be hypnotised, till it was shown by the Nancy school that almost everybody can be brought under hypnotism. In the same way it is ordinary healthy-minded persons who are subject to mind-cure; and since women are often credited with a monopoly in this respect, it is necessary to emphasise the fact that men are susceptible to mind-cure as well as women. Dr. Hack Tuke, in analysing the cases mentioned in his book, found that, in those where the sex was stated, 64 per cent. were males, and 36 per cent. females; and although he considered that the number of women might have exceeded that of the men, but for the fact that doctors would be more likely to notice and report the male cases, he concludes that "men are highly susceptible to mental impressions, and that, therefore, psycho-therapeutics are available for them as well as for women. It is not, as is so often intimated, only hysterical young ladies who come under the influence of this agency."²

We may go a step farther and say that no medical authority would now deny the existence of *spiritual* healing. Of course, if a doctor believes neither in God nor the soul, he would not attribute the *cause* to the spiritual realm; but he would not deny the fact, he would only refer it to mental causes — in-

¹ See p. 33.

² D. Hack Tuke, *Illustrations of the Influence of the Mind upon the Body*. Appendix to 2nd ed., 1884, II, pp. 299-301. This is borne out by later writers: the difference between the sexes according to Liébeault is less than one per cent.

deed, this is what men like Charcot, Janet, Richet, Pitres, and the rest have for years been doing. They accepted the fact, but they endeavoured to attribute it to natural causes on the lower plane; this was their way with everything — Janet defined love as a form of mental disease, while Lombroso became famous even outside scientific circles by connecting genius with insanity. I shall speak about the religious element in mind-cure later on: meanwhile I for my part do not deny that religious healing is mental — I only deny the denial that it is anything more; and with this reservation I gladly accept the high testimony from the agnostic point of view of Dr. Maurice de Fleury in a book crowned both by the Académie Française, the Académie des Sciences, and the Académie de Médecine ¹—and deservedly, since it has the distinction (less rare in France than in England) of being both science and literature —

“La foi qui guérit n'est que suggestion: qu'importe, puisqu'elle guérit. Il n'est pas un de nous qui n'ait envoyé quelque malade à Lourdes et souhaité qu'elle en revienne bien portante.”

In France, then, where they have in their midst the largest centre of religious healing in the world, it is possible for a doctor to claim that there are no doctors who have not made use of it.

Here then is a common territory. Here is a certain area as to which there is no dispute. The possibility of religious healing is accepted by medical scientists, though naturally when they are un-

¹ *La Médecine de l'Esprit*. 7th Edition, 1905, p. 55.

believers they would interpret it according to their own categories, and call it mental — quite a good word which nobody need be afraid of.

Limitations in Mind-cure

The medical scientists would, of course, make strong limitations.

In the first place, those of them especially who are agnostics, lay great stress on the fact that all therapeutic miracles, being in their view mental, follow strictly the laws of nature and that nothing ever happens against those laws. One has never read, says Charcot,¹ in the accounts of miraculous healing that an amputated limb has grown again; and Anatole France, in the *Jardin d'Epicure*, expresses the same thought in a more picturesque way,² while Fleury³ points out that though a paralysis may be cured instantaneously at Lourdes the muscular atrophy takes some days to disappear.

Now, however much we may believe that such cures are due to spiritual forces, we may be sure that spiritual forces act through the mind, and we should not for a moment deny that they act naturally. That is, as I have elsewhere pointed out, the whole Christian philosophy of miracle; we require and we assert the principle that God acts through his own

¹ *La Foi qui guérit*, 1897, p. 5.

² "Jusqu'ici les sépultures des saints, les fontaines et les grottes sacrées n'ont jamais agi que sur les malades attentes d'affections ou curables ou susceptibles de rémission instantanée. . . . Le miracle n'entreprend rien contre la mécanique céleste."—*Jardin d'Epicure*, 1895, pp. 206-7.

³ *La Médecine de l'Esprit*, 1905, pp. 54-5.

laws; and if we read that an amputated limb had grown again we should at once discredit the whole source from which such a story had come. Charcot bears a high, unconscious testimony to the accuracy and good faith of ancient records of miraculous healing when he points out that they do not contain such occurrences. We know that grace can assist the undermind to succeed where otherwise it would have failed; but it cannot turn a man into an apple-tree or a cactus, it cannot act against the laws of nature, for the whole purpose of grace is to bring man into conformity with the whole law of God.

Thus all scientists, including the most religious, would make, and rightly make, the further limitation that only *some* bodily ills are curable by mental or spiritual means. And the most fanatical faith-healer would not deny this. He would admit, for instance, Charcot's contention that a man cannot by that faith grow a new leg — any more than he can add one cubit to his stature. This is impossible because it is against the laws whereby God causes us to be men: if we were lobsters, the feat would be too common to excite remark. But we are not: we have proceeded on other and higher lines of evolution; and if grace enabled us to act in this crustaceous manner, it would distort and degrade the laws of our humanity. Better far to hop about on crutches than to have the soul of a crab.

In the same way the extremest believer in faith-healing would admit that mind can neither replace a decayed tooth nor successfully fill the cavity; and I am told that those sects which are most scornful about material therapeutics make a wise and com-

fortable exception in favour of the dentist. This is because we are not rodents. The mind can indeed do much, and Shakespeare was surely wrong when he said there never was yet philosopher who could endure the toothache patiently, for a man with strong mental power might be able to inhibit the pain — which, after all, is in the brain and not in the tooth; but no man can compete with a mouse in the manufacture of dentine.

Here then we have a satisfactory area about which there is no dispute. The most materialistic physician admits that there are certain diseases which mind can cure, and that mind has a large share in the cure of all diseases; on the other hand the most extreme faith-healer cannot but agree with the doctor when he says that faith will not cure everything. The two circles overlap.

It would be unphilosophical for us to take sides, since there is no principle to deny, and all that lies in dispute is where the limits are to be fixed — which is a matter that experience and not our predilections will determine. Our business is to try the spirits, not to refuse experiment nor to shut our eyes to results, but to avoid controversy as much as possible — and with fair minds, and friendly hearts, to enlarge the area of agreement and to seek after the truth.

Hypnotism

Many remarkable results have been achieved through the medium of hypnotism, and the experimental value at least of this strange form of sleep has been immense; but none the less one practitioner

after another has found that hypnotism is in many cases unnecessary and that the most successful curative suggestions can be made without it. There is no need then for us to discuss hypnotism as a distinct subject in this book, though we naturally have often to refer to it.¹ Only here, once and for all, let us dismiss from our minds the popular delusion that there is something uncanny, or illicit, or charlatanish about hypnotism. We need to speak strongly about this in England, where even the doctors are afraid of the popular prejudice; and in America, also, it would seem, "the average man conceives of hypnotism as a diabolical power possessed by a few favoured individuals, by means of which they can do anything they please with any other individual who is unfortunate enough to come within their influence."²

All this, of course, is absolute nonsense. Hypnosis is only a condition of sleep — it is supposed to be that intermediate stage between sleeping and waking which we all pass through every night — induced by suggestion³ and fixed for a certain

¹ The best and most recent English book on the subject is Dr. J. Milne Bramwell, *Hypnotism*, 1906. The standard German works are: A. Moll, *Der Hypnotismus*, Berlin, 1889; A. Forel, *Der Hypnotismus, seine Bedeutung und seine Handhabung*, Stuttgart (Enke), 1891; L. Löwenfeld, *Der Hypnotismus*, Wiesbaden (Bergmann), 1901; Hirschlaff, *Hypnotismus und Suggestio-therapie*, Leipzig (Barth); H. Bernheim, *Die Suggestion*. The two first have both been translated by H. W. Arnit, as — Moll, *Hypnotism*, 1890, and Forel, *Hypnotism and Psychotherapy*, 1906. Bernheim has been translated as *Suggestive Therapeutics* by Dr. C. A. Hertie of New York, 1890.

² *American Journal of Psychology*, X, 3, p. 478.

³ The means employed to help this suggestion are as varied and as indifferent as they are in faith-healing.

time. The hypnotist has no power which the subject does not give him, and the subject will always resist suggestions that are against his moral nature: thus a drunkard could be encouraged to drink by hypnotic suggestion, but a sober man could not be made a drunkard. On the other hand, since even the worst of us have some remaining substratum of goodness — profound and cheering truth! — the most depraved patients are often morally restored by a wise hypnotist. There is thus no serious moral danger; the connection of hypnotism with crime has been carefully investigated during the last twenty years, and always with a negative result.¹ Of course there is a certain amount of danger in the use of any power, because any power may be misused; but the danger is really less with hypnotism than with surgery or drugs; while hypnotism has the power not only of curing disease, and of enabling operations to be made without anæsthetics, but also of removing morbid cravings, manias, and phobias, or moral evils such as jealousy, impurity, weakness of will, or bad habits. The patient's moral nature awakens, and so far from being the slave of the hypnotist, he becomes more independent, as he grows free from the need of outside assistance.

The same thing is true of suggestions made in

¹ Dr. Liégois experimented with Dr. Liébeault's patients, and afterwards in 1884 published a memoir, and in 1889 a book, *De la Suggestion . . . dans ses rapports avec le Droit . . . criminel*: cf. A. Von Bentivegni, *Die Hypnose und ihre civilrechtliche Bedeutung*, 1890; G. de la Tourette, *L'Hypnotisme et les états analogues au point de vue médico-légal*; Von Lilienthal, *Hypnotism in its Relation to Jurisprudence* (*Journal of Collective Legal Science*, 1887); and the chapter on "The Legal Aspects of Hypnotism" in Moll's *Hypnotism*.

ordinary sleep to children: it would be possible for a scoundrel to make bad suggestions, though perhaps with little result; but the same danger lies in all education, and in the influence also upon the child of its normal environment, which indeed is potent in suggestion, so that, for instance, much of the ingrained feeling of honour which is popularly associated with "blood" and heredity, is really due to the suggestions always filtering unconsciously into the child's mind. Suggestions can be made easily to a child during natural sleep, simply because it does not wake up as an adult would probably do, not because there is any radical difference between this and hypnotic suggestion. And children may often be cured of bad habits or vices by whispered words when they are asleep, and strengthened also with good thoughts. How much of the so often noticed excellence in the sons of a good mother has been due to her care of them when they slept and to the suggestions, uttered and unuttered, which they received in their waking hours!

CHAPTER XI

THE NEUROTIC THEORY OF MIND-CURE

JUST at present there is a very general tendency in medical circles to admit frankly the possibility of mind-cure but at the same time to limit it stiffly within the area of functional nerve diseases.¹ This offers so easy a truce, and is so convenient an answer to therapeutic innovators, that it is necessary to point out its dangers; for most certainly it is not here that the limits will be found.

It is, indeed, a great step forward when so much as this is universally admitted. Neurasthenia, hysteria, and all the rest of that terrible neurotic tribe, can, as every doctor now readily agrees, be cured by religion, or by hypnotism, or by simpler forms of suggestion.

How great, then, is the scope where, beyond all controversy, the minister of religion, or the secular mind-healer can achieve triumphant success! What a wide admission is here, and how little has it been realised in this country! Our English doctors complain much of the existence of quacks; but is not their existence due largely to the fact that in England we are so far behind in mental therapeutics? France has its long-established hospitals of Nancy and La Salpêtrière; Germany, too, has its hospitals,

¹ Organic diseases of the nerves are mentioned on p. 107.

and professors, and journals; Switzerland gives us Professor Dubois, whose *Psychoneuroses* is a textbook of the subject; Italy provides a professor's chair of psychiatry. Yet in England there has been hardly any practice of psycho-therapeutics, and it still requires much courage for a doctor openly to use hypnotism.

Functional nerve diseases — if religion can cure these, how urgent is the call upon religion! How wide and how ever-increasing is the area of human suffering which requires the help of those who can minister to a mind diseased. If the power of religion can touch no other bodily miseries but these, how cruel a blunder would it be to exclude that power from the realm of therapeutics!

So much for the affirmation which is now universally made even in materialistic circles. But when we come to the accompanying denial, it is different. People are generally right in what they affirm and wrong in what they deny. And surely the denial that mind or faith can cure any except neurotic diseases is a case in point. It would be a serious mistake if the Church were to seek to win the approval of materialistic scientists by setting the powers of religion at their low valuation: to them religious faith must be a delusion, useful only in counteracting other delusions which are pathological. But a faith that is dragged at the chariot wheels of materialism would become too poor a thing to be worth possessing. To accept the valuation of a rapidly-changing science would be to deny the facts of Christian experience, and to tarnish the records of Christian history; to tie theology to the

scientific notions of the hour would indeed be to repeat a mistake which has been too often made in the past: for in truth when religion has been opposed to an advance in science it has been so only because it had already committed itself to some earlier scientific theory, such as those which preceded the discoveries of Galileo, of Newton, and of Darwin. Theology is itself a science whose business is to lead, not follow; and one of the conclusions of theology is that faith can cure diseases that are not functional within those limits of God's natural laws of which we have already spoken.

If this be true, the neurotic theory of faith-healing is unscientific, because it is inadequate to the facts. Let us state the case.

The Gospels contain abundant instances of healing, and of these very few can be classed as cases of functional nerve disease. The attempt of some liberal theologians to explain our Lord's cures on the neurotic basis is simply due to their ignorance of medical facts.¹ Even such diseases as genuine paralysis and epilepsy, often popularly supposed to be functional, are really structural diseases; and the rare hysterical forms of such a disease as paralysis or blindness could not have been the subject of that continuous and habitual activity of Christ which had no failures, for if he had been only able to cure neurotics, he would have failed in most instances. There remain the difficult cases of dæmoniac possession, which many would class as hysteria, deafness and dumbness, and such pronounced organic dis-

¹ This has been well shown by Dr. R. J. Ryle in the *Hibbert Journal* for April, 1907 (Vol. V, 3, p. 572).

eases as fever, leprosy, a withered hand, and an issue of blood of twelve years' duration.¹

Our Lord commissioned his disciples to carry on this healing work. In the Acts of the Apostles we read that they did so; and again they healed an abundance of diseases which could not possibly have been neurotic. It is confessedly impossible to disentangle this great body of healing cases from the records either of the Gospels or the Acts by any method of the higher criticism: they stand or fall with the documents as a whole, and it is becoming ever more difficult in the light of modern research to impugn the trustworthiness of the main history which the Gospels and the Acts relate.

In the records of later Christian history, we find the same entire absence of any distinction between neurotic and other diseases. It is true that there are many legends in Christian as in other history, and many inaccurate chroniclers, but if we apply to Christian history the same canons of evidence as are required in other departments of historical science, we find abundant records, based upon the best contemporary evidence, of organic disease being cured by religious means.² And we find this evidence continued in modern instances.³

Theology, like other sciences, may make mistakes, and must develop and grow; but here is something

¹ The diseases specified by St. Mark are:—(1) Unclean spirit, (2) Fever, (5) leprosy, (6) paralysis, (7) withered hand, (11) issue of blood, (14) demoniac possession, (15) deafness and dumbness, (16) blindness, (17) lunatic child, dumb, (18) blindness. The numbers refer to the tables on pp. 143-4, 150-3.

² See Part III of this Book.

³ See Appendix II, pp. 401, *seq.*

too closely interwoven with Christian experience, it would seem, to be shaken. Nor does present-day experience seem likely to shake it. The claims made by hundreds of thousands in the various faith-healing sects, and by many also in our own Church, have a very unequal scientific value, because so often they are not carefully recorded; but no one who, like Mr. H. H. Goddard, has investigated the cures, doubts that a large number of them are genuine, and most of us nowadays have personal knowledge of individual cases; and in all this mass of varied evidence—strong in its cumulative value—no distinction as to curability between nervous and other diseases emerges.¹ At Lourdes we have better evidence, it is not all we could desire, and we hope in the future that better evidence still may somewhere be collected; but it is something to go upon; it has been continuously investigated by medical men;² we can hardly deny its general results without denying also most of the evidence upon which medical science rests, and in these Lourdes cases we find functional nerve diseases in a minority, and pulmonary tuberculosis leading the way with 262 cures.³

The only way of escape from such evidence as this is to say that all the organic diseases were caused by hysteria. I should be the last to deny that many of them were; but to set everything down

¹ See e.g., Mr. H. H. Goddard's article on "The Effects of Mind on Body, as evidenced by Faith Cures," *The American Journal of Psychology*, Apr., 1899, and Professor Bernheim, *Die Suggestion (Suggestion in Therapeutics)*. Some of these particulars are given in the Appendix, pp. 401-10.

² See p. 323, and Appendix, p. 410.

³ See p. 413.

to hysteria is to prove too much. Again, the whole basis of pathology is shattered by this process, and we reach the position in which any and every disease may be attributed to hysteria, and all other departments of medical evidence are thrown into an equal confusion. It is surely simpler to say what is undoubtedly true, namely, that all disease is due, or partly due, to mind; and that what mind can cause mind can cure.

Hysteria is an inadequate hypothesis, because hysteria is a disturbed condition of the mind, and most people's minds are not so disturbed. But hysteria is interesting because it shows, as we have already mentioned,¹ that an abnormal condition of mind can cause strange results in the body: it proves conclusively that the distinction between functional and organic — convenient though it may be for rough classification — is unscientific, because it corresponds to no real distinction in the body. Every organic disease has some functional cause, and every functional disease has some organic result — one cannot indeed think a momentary thought without a certain amount of molecular change in the tissues; and we find sometimes the most remarkable organic disease, in the technical sense, as the result of such an extremely functional and subtly nervous disturbance as hysteria.

Such an example is the case of "*la demoiselle Coirin*," whose cure was one of the famous miracles

¹ *e.g.*, in stigmatisation, p. 32; or in a form of paralysis caused by the "switching off" of normal control, or hysterical swellings, or the painful symptoms of peritonitis, which may be caused by the exaggeration of normal sensation and subsequent self-suggestion.

of Blessed François de Pâris.¹ In 1716 this lady, then aged 31, fell from her horse; paralysis and an ulcer followed; by 1719 the ulcer was in a horrible condition; in 1720 her mother refused an operation preferring to let her die in peace. In 1731 — after fifteen years of an open breast — she asked a woman to say a novena at the tomb of François de Pâris, to touch the tomb with her shift, and to bring back some earth. This was done on August 10th; on the 11th she put on the shift and at once felt improved; on the 12th she touched the wound with the earth and it at once began to heal. By the end of August the skin was completely healed up, and on September 24th, she went out of doors. Charcot² considers that the “cancer,” as it was no doubt wrongly called, was due to hysteria, and has no difficulty in accepting all the facts of the disease and its cure on this basis: the breast healed almost at once, and recovered its natural size — “What wonder,” he says, “since we know how rapidly troubles of the circulation can appear and disappear?”

Troubles of the circulation! A breast built up again after fifteen years! But we are here in the very heart of the organic region! Where shall we draw this line, which is so often taken for granted, between functional and organic, between nervous and other diseases?³ Where, indeed, shall we say

¹ Carré de Montgéron, *La vérité des miracles opérés à l'intercession de M. de Pâris et autres appellans, démontrée contre M. l'Archevêque de Sens*, 1737. Tome I, Démonstration, vii.

² *La Foi qui guérit*, 1897, p. 30.

³ Many diseases once thought to be organic are now known to be functional. Some indeed think that even cancer is functional, though the trend of medical opinion seems

that the influence of mind is absent either in the cause or the cure of disease? It is easy to belittle a miracle by saying that it merely cured a trouble of the circulation; but — merciful heaven! if we can by religious influence train the vaso-motor system, where is the tissue that we cannot touch?

The plea, then, so commonly urged just now, that faith-healing and mind-cure are only possible in functional neuroses is unscientific, because there is no such distinction in fact between functional and organic; since functional diseases have organic results, and organic diseases have functional causes, and all diseases are to some extent both functional and organic. It is true that some organic losses cannot be supplied by the mind: not only can a missing finger not be restored, but (so far as our present knowledge goes) a ruptured or decayed neuron cannot be built up again,¹ and the restoration of nerve fibres is as much beyond the laws of our being as the restoration of a limb, though indeed other nerve fibres can sometimes take up the work. If this be true, then such organic nervous disease is indeed incurable by mind, but then *it is equally incurable by any other method.*² The fundamental logical distinction is thus not between functional and organic, but between those diseases (both functional

to be against this theory at present. We certainly have not reached finality in these matters.

¹ Even this assumption, till recently so confidently made, is now being denied in some quarters, and may, perhaps, prove to be unfounded.

² The assumption that organic nervous disease is incurable may well prove to be untrue. We really know but little as yet about the matter. Professor Bernheim includes organic diseases of the nerves among his cures. See Appendix II, p. 402.

and organic) which are curable and those diseases which are incurable, which are in fact beyond the laws of our nature as at present known. And these incurable diseases are becoming fewer every day.

That plea is further unscientific because it ignores the evidence of physiology as to the nervous organism. To say that the mind can affect the nerves but cannot affect the body is like saying that a horse can draw its traces but cannot draw the cart which the traces unite to it. The traces exist precisely in order that the horse may exert an influence upon the cart, and *the nerves exist precisely in order that the mind may exert an influence upon the body*. They are, in fact, the link between the mind, both conscious and subconscious, and the body. They are the mysterious means by which spirit acts upon matter.

As we have already seen, the nervous system itself shows, now that the ramifications of the nerves have been traced, that mind must influence every part of the body except a few tissues, such as the nails.¹ I need only summarise the matter in words more weighty than any I could frame. In his inaugural address to the Royal Medical Society in 1896 Dr. Clouston said —

“I would desire this evening to lay down and to enforce a principle that is, I think, not sufficiently, and often not at all, considered in practical medicine and surgery. It is founded on a physiological basis, and it is of the highest practical importance. The principle is that the brain cortex, and especially the mental cortex, has such a position in the economy that it has to be reckoned with more or less as a factor for good or evil

¹ Even the hair may be turned white by mental shock.

in all diseases of every organ, in all operations and in all injuries. Physiologically the cortex is the great regulator of all functions, the ever active controller of every organ and the ultimate court of appeal in every organic disturbance.”¹

This being the fundamental fact of our physical life, it is no wonder that, whatever his theories, no doctor in practice draws that distinction between nervous and other diseases. The doctor knows the value of a cheerful and hopeful temperament in his patients, “for the healing as well as for the prevention of diseases,”² he knows how much depends upon their faith in him and his remedies. He knows that a despairing patient may succumb, when a resolute one can pull round, however organic the disease. He will rightly take every precaution in an epidemic; yet he knows that nothing renders a man more accessible to the successful incursions of microbes than a state of panic fear — and the great majority of organic diseases are caused precisely by such parasitic invasion.

For the mind, the whole mind — let me repeat it in the condensed language of another high authority — causes changes in all the functions of the body, and the functions cause changes in the tissues —

“The mind or brain influences — excites, perverts, or depresses — the sensory, motor, vaso-motor, and trophic nerves, and through them causes changes in Sensation, Muscular Contraction, Nutrition, and Secretion.”³

¹ “Address on Mental and Nervous Development in Disease,” by Professor T. S. Clouston to the Royal Medical Society, Edinburgh, *British Medical Journal*, Jan. 18th, 1896.

² Clouston, *Ibid.*

³ D. Hack Tuke, *The Influence of the Mind on the Body*, 1884, Vol. I, p. 2.

In homelier language, the mind can alter the nerves either way: as it can cause them to do their work badly, so it can cause them to do it better. That which applies to disease applies also to health and to recovery.

For some reason the bearing of this is more readily recognised in disease than in its cure. It is, indeed, a commonplace that the mind can produce the most serious organic diseases, just as it can admit others by the failure to resist parasitic invasion. The mental force that can cause coloured water to act as an emetic, or endow bread-pills with curative qualities can also produce organic diseases of the most serious kind.

Few indeed are the ailments as to which the influence of mental cause is not recognised. The great majority of diseases are parasitic, and the prophylactic value of the mental condition is here everywhere recognised; it is, indeed, one of the main reasons why doctors and nurses are so remarkably immune. As for other diseases, cancer (which is not as yet recognised as parasitic) is known to be often preceded, and probably prepared for, by worry or shock; and no one denies the importance of thought in heart affections, or its influence on the stomach, or that some states of mind quicken the circulation while others make it sluggish: indeed, there are few that cannot be brought under the following list, especially in the sentence I have italicised. I quote it at length because it is from the pen of one who is not only a high medical authority, but also a very pronounced materialist, Professor Forel, of Zurich.—

“Through the brain and spinal cord thoughts can lead to a paralysing or stimulation of the sympathetic ganglion nodes, and consequently to blushing or blanching of certain peripheral parts. Through disturbances of this mechanism many nervous disorders arise, such as chilblains, sweats, bleeding of the nose, chills, and congestions, various disturbances of the reproductive organs, *and, if it lasts long enough, nutritional disturbances in the part of the body supplied by the blood-vessels affected.* In the same way there are peripheral ganglionic mechanisms which superintend glandular secretion, the action of the intestinal muscles, etc. These likewise can be influenced through the brain by ideas and emotions. Thus we can explain how constipation and a vast number of other disturbances of digestion and of menstruation can be produced through the brain, without having their cause in the place in which they appear. It is for the same reason that such disturbances can be cured by hypnotic suggestion.”¹

Here, then, we reach a further stage. What can be produced by thought, “for the same reason” can be cured by suggestion — and not only, we may add, by that form of suggestion which is given under hypnotism.

Thus more and more it is becoming recognised that *what mind can cause mind can cure*. There is no restriction to things neurotic in the production of disease by the mind, and neither is there any such restriction in the removal of disease by the mind: “in all diseases of every organ” the mind has to be reckoned with. In all recovery there is a mental element; in most recoveries there is nothing else, since, after all, medical help is only sought in a minority of ailments; and even in those cures where

¹ August Forel, *Hygiene der Nerven und des Geistes im Gesunden und Kranken Zustande*, Zurich, 2nd ed., 1905. (English trans. by Dr. A. Aikins, 1907, p. 160.)

the mind has the smallest part, as for instance when a poison in the blood is neutralised by hypodermic injections, the very act of circulation, without which the injections would be useless, is due to the undermind, is controlled by the vaso-motor nerves, and is influenced by the mind as a whole, and this is true also of the consequent restoration of the body to normal conditions.

Throughout the remaining parts of this book will be found historical cases of the cure of organic diseases. In the Appendix¹ will be found modern instances from Goddard and Bernheim, and the results of the medical reports at Lourdes. An older list has been given by Dr. Hack Tuke of cases collected by himself, as to which he says that the diseases most frequently benefited by mental means "were undoubtedly rheumatism, gout, and dropsy," though he considers that "if all the cases of hysterical neuralgia and contraction of joints were reported, those which are called merely nervous affections of the body would take priority." He concludes —

"The only inference which we are justified in drawing from these figures is that the beneficial influence of Psychotherapeutics is by no means confined to nervous disorders."²

No doubt some people will continue to assert that there are no cases of the mind-cure of organic diseases, and that all such cases have been wrongly diagnosed. But these assertions are least made by

¹ See p. 402, *seq.*

² D. Hack Tuke, *The Influence of the Mind on the Body*, 1884, II, p. 301.

those who have most studied the evidence. We may then safely declare that there is no *primâ facie* impossibility about the healing of any curable disease by mental or spiritual means. Always remembering our lobster, we must insert the word "curable," because disease may wreak a physical destruction that is beyond any known powers of restoration.¹ Also we gratefully maintain the value of material assistance: in some cases, as in the removal of a stone imbedded in some internal tissue, material help alone will often be effective; in other cases, as in the mending of a fractured bone, though the actual process is mental, because due to the co-operation of the undermind,² physical assistance is of the utmost use in setting the limb, so that the fracture may be free from disturbance; in yet other cases mental power may cure when the disease has proved incurable by any other means. We must not be surprised to find strange results in this sphere, since the power employed is little understood and little studied, and we have no adequate means of fixing its limitations.

We cannot restrict the curative power of mind to this or that form of injury or disease. All that we can really say is that it is a matter of relative strength. If the ill is stronger than the mental influence arrayed against it, then it is incurable unless physical means are brought to the patient's succour, or it may, of course, be incurable altogether. Still,

¹ See p. 95. I say "curable," not merely "functional."

² See pp. 66, 70. The process is like building up a hole in the wall: the work of the undermind consists in despatching the necessary materials to the fracture. The "vital energy" of the cells builds them in.

by strengthening the mental power the balance may be redressed, and the patient will then overcome the disease. Now many people have found that this inward force is so stimulated by the removal of all other means that they have given up medical aid — often with remarkable success. Their action is unwise and may be immoral, however much excuse may be found for it in the stupid materialism of a few doctors, and it has caused many disasters; the saints of the Church were more respectful even to the inadequate science of their day.¹ But the remedy is that both sides should lay aside their prejudices, and that those who value mind-cure should feel their faith to be not weakened but strengthened when they call in the physician for his skilled diagnosis and wise advice. When they find that the highest therapeutic powers of all, religion and mind, are ignored or openly despised, they will be tempted to refuse altogether the support of natural science.

The relative success or failure of such powers is a matter of degree; few medical authorities now doubt that they will hold an ever-enlarging place in the therapeutics of the future. Strengthen the spiritual power of man, and we shall have more control over his physical organs; reduce it, and we shall have less. We made but little use of it in the last century, and consequently we are but little trained in these higher ways. When we are more truly scientific and recognise better the unity of man, we shall also be more truly religious. Man, who has lived so much in servitude to the lower centres,

¹ See *e.g.*, pp. 370-1.

will have more inward control than now ; and those whose business it is to heal him will participate with him in a spiritual mastery that will perhaps cause posterity to smile at our present subjection to the vagaries of the physical organism.

All things are not possible to the average man in an age when his mind is set on the vulgar ambitions of material desires, his inward vision distorted by a false perspective, and the very foundations of his being thus weakened for the high mastery of spiritual response. But, even now, more is possible to the strong than to the weak, more to the wise than to the unbalanced, more to the man of joy and peace, than to the fearful and unbelieving, more — much more — to the saint than to the sinner.

CHAPTER XII

SPIRITUAL POWER

*Miracle: Mental and Spiritual: The Unworthiness
of the Minister: The Source of Life: Growth
of Spiritual Capacity: Suggestion:
Faith and Grace*

THE health of the body is, we have said, immediately due to that subliminal part of the mind which we ought to call the "soul," in the exact language of the New Testament, only that our loose use of the word has spoilt its meaning. So we call the soul the subliminal self or undermind, though we have to remember that much of this "spirit" — the higher qualities of man — is also at any given time subconscious. The soul is greatly influenced by the spirit; in other words, the vital force, the working of the undermind, is influenced by the conscious mental condition.

The normal way by which health is maintained or restored is through the agency of the nerves, which are thus the link between matter and spirit; and the nerves bring health to the various parts of the body, mainly by creating, renovating through the oxygen in the lungs, distributing, and regulating the supply of blood, which last is effected by the vaso-motor nerves contracting or dilating the small arteries. This action of the "soul" can be very

materially assisted, as we have seen, by physical means, and also by means that are mental.

It can furthermore be assisted by spiritual means.

Let us consider this statement.

When the undermind is successfully assisted by mental means the process is called mind-cure, though the most ordinary physical methods are also in a greater or less degree mental.¹ When the assistance is given by religion it is called faith-healing or spiritual healing, though a lower kind of faith is indeed a valuable factor in all therapeutics. When such healing is of a remarkable and exceptional character people call it a miracle, and even religious folk are often mightily incredulous.

Miracle

Many, indeed, no longer call these things miracles. They need not: the language of the New Testament is on their side; for "miracle" has no equivalent in the reported sayings of our Lord. Miracles in the New Testament are simply "*signs*"²—significant acts of one who, in the language of the Collect, declares his "almighty power most chiefly in showing mercy and pity"—or "*powers*,"³ or they are "*works*"⁴ in St. John's Gospel, where this is given as our Lord's favourite term for his miracles: Christ makes little distinction between his ordinary and his extraordinary works, and he uses the same word for the good and beau-

¹ See pp. 88-91.

² Σημεῖα.

³ Δυνάμεις.

⁴ Ἔργα.

tiful acts of others.¹ The nearest word to "miracle," *Τέρας*, a wonder or prodigy, he only uses once and then in disapproval of those who hungered for such things—"Except ye see signs and wonders ye will not believe."

We shall return to the subject again in the Second Part of this book. Here it is only necessary to point out the naturalness of what we call miracle. In the New Testament is described the highest spiritual power that was ever exerted upon earth, and its success in the regeneration of both spirit and body. We can form our estimate of spiritual healing by that; and we find that these "works" are regarded as natural and spontaneous manifestations, that there is no craving after the "supernatural" (a word for which indeed, as for "miracle," there is no equivalent in the New Testament, nor for that matter in the Old either), that there is no distinction between spiritual and mental, but only a distinction between goodness and badness,² between faith and unfaith, between strength and weakness.

The therapeutic works, with which alone we are concerned here, described so simply and unstrainedly as works and signs and powers, were done, and have been done ever since. Men have denied them with dogmatic assurance.³ Yet at the time when

¹ "Why trouble ye her? she hath wrought a good work *καλὸν ἔργον* on me," Mk. 14⁶.

² The peculiar moral use of *ψυχικός* is itself an example of this. See p. 50.

³ "C'est parce qu'ils racontent des Miracles que je dis, Les Evangiles sont des légendes." E. Renan, *Vie de Jésus*, Preface to 13th edition, 1879, p. vi.

that denial was most confidently made, "miracles" were occurring in not inconsiderable number; but the learned were convinced that they could not happen, and were consequently blind to the fact that they did.

Christendom bowed for a while before that strange and narrow dogmatism, and grew ashamed of her own history, which from the beginning till now has been rich in mighty works. But that denial was due to insufficient knowledge. We now know enough to see that these powers come also within the realm of law. They are not supernatural. Nothing is, and nothing ever was.

This is no new argument invented to meet the needs of modern philosophy. St. Augustine summed it up long ago in a perfect epigram—" *Portentum ergo fit non contra naturam, sed contra quam est nota natura*,"¹ or, as we might render it, "Miracles are not contrary to nature, but only contrary to what we know about nature." Faith has been feeble because men have set their religion as a thing apart, suspended among shadows. But the great ages of faith are yet before us; an era of unexampled spiritual illumination and activity is dawning, because our faith is being regenerated in

¹ *City of God*, XXI, 8. The same thought is worked out by Augustine in *C. Faust*, XXIX, 2. and in XXVI, 3, and again in LVI, 3, which last is quoted in the *Report of the Lambeth Conference*, 1908, p. 73, and thus translated:—"For it is this course of nature which is known to us and familiar that we call nature, and when God does anything contrary to this, such events are called marvels or miracles [magnalia vel mirabilia]. But as for that supreme law of nature which escapes our knowledge because we are sinful or because we are still weak, God no more acts against *that* than he acts against himself."

reason, and we are learning again with a profounder confidence that the spiritual energy which was displayed in the life of Christ is about us now, working by the same laws, accomplishing the same miracles of conversion and of healing — real as nothing else is real — bestowing new life on body and soul; and we remember that as men can approach towards the perfection of our Master in goodness, so can they in power. Miracles are becoming natural to us, now that we know a little more about nature.

Mental and Spiritual

We feel, therefore, that there is a class of health-giving powers which cannot well be called mental. The term is convenient because it is commonly taken to include the psychic work of the possibly agnostic mind-curer or even the hypnotist, and raises no religious points: it sounds humble and unassuming, and we may often use it for this reason. But we must be careful to remember that we do not even in its humblest use confine it to intellectual processes. It includes for us intellect, emotion, and will; and we often use it as covering the emotions of mundane hope and faith. There is, however, a more fundamental aspect of man which we call spiritual: mind is indeed one of the sides of this ultimate spiritual being, but when we speak of man's spiritual nature and of the spiritual means by which he may be healed, we mean not only mental but also moral and religious powers. Faith, hope, and love exist on the mental plane (I

may have faith, for instance, in the waters of Contrexéville) : faith, hope, and love are real and useful powers on this plane ; but in the spiritual world they are something more — they are the “ three theological virtues.”

All spiritual succour, therefore,—the healing, converting, cleansing, inspiring of man by the power of religion, whether it be his body that is healed, or his soul, or his spirit — is just the use of powers that are higher and stronger than those which are mental. Instead of faith in the doctor (or in addition to it) we have the theological virtue of faith in God. Instead of hope as a matter of temperament we have the theological virtue of hope as a triumphal quickening of the spirit. Instead of the natural love, which the Greeks called *eros*, instead even of that ethical virtue which is called *philadelphia*,¹ we have that Love, for which the Church found the new name of *agapé*,² as to which nothing higher could be said of God than that he is Love, and nothing higher of man's destiny than that he who dwelleth in Love dwelleth in God. So it is that when we speak of spiritual healing, whether of body, soul, or spirit, we mean that there is, in addition to the mental or psychic influence of one person upon another, the pouring in of the “ grace ” of God through prayer or sacraments, through faith and silence and meditation,

¹ Among the Greeks this word did not attain the Christian meaning of love between all men because they are brothers, but meant no more than love between brethren in blood.—Archbishop Trench, *Synonyms*, p. 42.

² “ *Ἀγάπη* is a word born within the bosom of revealed religion. It occurs in the LXX, but there is no example of its use in any heathen writer whatever.” *Ibid.*, p. 41.

through the charged atmosphere of common worship, through human intercession and religious benediction.

That is the difference between mental and spiritual. It is a difference, I think, of degree, and not of kind. For we cannot set up a barrier between what is secular and what is religious. Nor ought we to allow the word mental to be used as if the mind were some inferior form of the spirit, and mental gifts due to some lower source than God. One of the central lessons of Christianity is that religion is "Wisdom"; and that the intellectual gifts are the particular inspiration of the Holy Ghost. Some people talk as if the inspiration of God was merely emotional, and as if there were something pious in being foolish. Yet the whole faith of the Church is based on the presence of the Holy Spirit whom Christ described as the "Pleader"¹—arguing, convincing, instructing, as the "Spirit of *truth*,"² who was to teach and remind,³ to convince or convict.⁴ The work of the Holy Spirit consists by the common consent of the Church in the dower of Seven Gifts, which are wise powers of the mind, enabling a "right judgment in all things"—seven mental gifts in the intellect and will, as well as in the heart:—*Wisdom*, to choose what is right; *Understanding*, to know how to carry it out; *Counsel*, to think resolutely before we act; *Strength*, to act firmly when we have thought; *Knowledge*, to pos-

¹ Jn. 14¹⁶. "Paraclete" (παράκλητος), literally one who is summoned to plead a cause, advocate. "Comforter" is an inexact translation here.

² Jn. 14¹⁷.

³ Jn. 14²⁶.

⁴ Jn. 16⁷⁻¹¹, ἐλέγξει.

sess truth; *Godliness*, to live in the love of God, and *Reverence* before his holiness and power. To be a good Christian is thus to have the splendid strength and judgment which we expect in a statesman and find in a saint. It is a sin to be silly; and we cannot be spiritual without being mental also.

All things come of God, and not least the dower of noble thought. All things indeed come of God, both high and humble, for spirit, soul, and body; all means of health and healing, spiritual, psychic, material, may be used under God and with his blessing. But mighty works may be done by spiritual means when all others have failed.

The Unworthiness of the Minister

Much may be done on the psychic plane, and is done in ordinary medical practice. Nay, it is done also by the veriest quacks and impostors, who owe their existence to the fact that they do manage to have successes because they often get hold of the subconscious self when the methods of reputable men have failed. It may be done also by a "mental healer" who has some mental or psychic power, but who may for all that be without morals, science, or religion. For psychic research has shown beyond controversy that certain people have peculiar gifts, which may be, as Mesmer thought, due to a "fluid" that passes from the operator, or may be due to a special power of focusing the will, or may be due, as Myers considered, to some combination of both.

It is remarkable that one of the sayings of our Lord takes it for granted that wicked people would

have power to do mighty works, and even to do them in his name. Speaking of those false prophets who bear evil fruit and refuse to do the will of the Father in heaven, he says —

“Many will say to me, in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many powers? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”¹

Thus the greatest Healer in the world's history warns us that men may have great psychic powers without goodness, that quacks and unworthy persons may have success; and that we are not to believe a person to be a true prophet because he happens to heal us. This is just what people are always forgetting: they argue that because some one has been changed and healed, therefore the healer must be a true prophet or prophetess, and that the healer's views about things in general must be true also. It does not in the least follow. Mental or spiritual healing has gone on in the temples of many religions, ancient and modern, in ancient Egypt and Greece, in India and in China,² as well as in the Christian Church and in many Christian or non-Christian sects or heresies: it is practised by spiritists and by agnostics, by mesmerists and by hypnotists, by faith-healers and by mind-healers, by “Mental Science,” “Christian

¹ Matt. 7²²⁻²³, R. V. Marg. We have seen on p. 117 that “powers” and “works” are technical New Testament names for the miracles of healing.

² The curious in these matters will find some material in an old book, Ennemoser's *History of Magic* (1843), which was translated by W. Howitt in 1854, for Bohn's Scientific Series (Geo. Bell & Sons, new ed. 1893),

Science," and "Higher Thought," by believers in relics and the apparition of Mary at Lourdes and by the simplest of Puritan sects — Shakers, for instance, who would have been horrified at the idea of relics and shrines. They may all have got hold of a great truth; but they cannot all be entirely right; and it was in this very connection that our Lord warned us to "Beware of false prophets."

Yet, though there may be unworthy, sordid, or mistaken people who produce genuine results by mental means, it does not at all follow that the power which they use is not spiritual. It was practical experience that led the Church to declare (in another connection) that the unworthiness of the minister hinders not the effect of the Sacrament; and this may well be true also about the application of spiritual power to the bodies of men. Our forefathers did not disbelieve in magic, but they held that it was generally "black."

To take a simple illustration — a barrel may be full of very precious liquid, but it does not follow that only a very good person can turn the tap. It may be, as in the case of the sacraments, that certain ministers are entrusted with the key; and they are sometimes unworthy of their trust. Or it may be in the case of mental healing that the tap is rather hard to turn, and a man goes with his cup and fails to move it, and someone else comes along who has stronger hands — with perhaps no other qualification. He turns the tap, and the patient fills his cup and is happy. In some such way is spiritual power stored up, and a man may be helped by one who is less spiritual than himself. After

all, this is what we clergy are always experiencing; people often come to us who are so much better than we as to make us ashamed of our unworthiness: yet we are able to help them because we are the ministers of holy things; and of the reality of the help there is no doubt whatever.

“Ah!” the materialist may say (if he has followed me so far), “but you have gone into a territory where I refuse to follow you.” Yes, that was my intention. I do not in this humble work propose to prove the truth of religion; it is one of my postulates, and the truth of natural science is another. If natural science should change again, I shall have to rewrite this book; if religion should be disproved, I would burn it.

The Source of Life

To me there is only one explanation of all things, and that is — God. In him we live and move and have our being: the Spirit of God is, as the Creed says, the Giver of Life, and our bodies are the temples of the Holy Ghost; so that in truth —

Closer is He than breathing, and nearer than hands
, and feet.

The Self which is within man owes its existence to God, and its life is permanently from God, as the ray is from the sun and yet is immeasurably less than the sun. Therefore when the soul is revived, and recuperates a harmed body, it is revived by the power of God, however unworthy be the wills that have co-operated to bring it about. And after all,

who is worthy? St. Peter had no doubt at all that he could heal; he had also no doubt that he was "a sinful man."

Therefore all healing is of God, whether the means employed be medicine or miracle. It is not the farmer who creates the corn, he merely aids the processes of "Nature," that is to say of God: in the same way, the doctor does certainly not create healthy tissue: he merely assists the inward soul to make full use of the Life which is of God, and thus to restore the body into closer conformity with God's laws. He can do nothing without the co-operation of that which he may call the *vis medicatrix naturæ*; when that fails, as it does in the closing scenes of a fatal illness, he knows that all further efforts are useless, and that no treatment can be of any avail, because the power to respond is gone, the *vis medicatrix* can heal no longer.

That *vis medicatrix* is but a form of words covering the unknown. The psychologist, knowing a little more now, may call it an activity of the subliminal self. The theologian may say that it exists because it is of God who is the giver of life. To all it is a mystery.

But the natural sciences would lead us to expect that the spiritual part of man should draw upon his environment, since it is by this process that his material body exists. The body is constantly taking into itself the sustenance that is needed to supply its energy and to make good its losses: it would be difficult to conceive of the spirit existing without a similar absorption of energy from without. Theological science — which is after all based upon the

greatest of all experiments — tells us that this absorption of spiritual energy, or Grace, as it is technically called, is what in fact happens. By a life of prayer and good doing we live in the atmosphere that our spirits need, just as our lungs drink in the oxygen which is absorbed in the constant passage of the venous blood: by the taking of the Sacrament our spirits have from week to week or from day to day their special food. So we come back to the sacramental principle at the heart of the Christian life.

Frederick Myers, seeking demonstrable truth from the approaches of natural science, arrived just at this point, where religion has been all the while —

“For if our individual spirits and organisms live by dint of this spiritual energy, underlying the chemical energy by which organic change is carried on, then we must presumably renew and replenish the spiritual energy as continuously as the chemical. To keep our chemical energy at work, we live in a warm environment, and from time to time take food. By analogy, in order to keep the spiritual energy at work, we should live in a spiritual environment, and possibly from time to time absorb some special influx of spiritual life.”¹

Thus we live in more than one world. Not only in a world of matter, in which the body appropriates some fragment of the limitless and pre-existent Power; but also, beyond dispute, we live in a more general world, the world of the ether which is an environment far subtler and more profound. We live also, Myers held (and every Theist at least must agree with him), in a still profounder and

¹ F. W. H. Myers, *Human Personality*, 1904, Vol. I, p. 218.

more generalised aspect of the Cosmos, to which he gave the name of metethereal — that spiritual or transcendental world which lies beyond the ether, and where the soul exists.

The physical analogy is even closer if the most recent theories of nerve-force are true. For we are now told that the nerve-fibres are but the channels of energy, and the nerve-cells but the transformers of energy, that comes from without.¹ All nervous, all cerebral energy, according to this principle as elaborated by Dr. Jules Chéron and Dr. Maurice de Fleury,² being created by the excitation of the external world — by tactile sensations, by the vibrations of light and sound, by the other forces, heat, air, electricity, and the rest which bear in upon us, consciously and subconsciously, at every moment. This does not, as men are too apt to think, reduce us to machines, unless the hero and the saint are also machines because they are inspired by the grace of God.³

And certainly, if it be true that there is a God and that man is a spiritual being — if, in fact, there be such a thing as religion at all — then the spiritual appeal to the whole man must be fuller and more comprehensive than that which is psychic. If faith in the doctor, and a hopeful disposition, are potent aids to recovery, then faith in God and religious hope must mean an added strength. If mental suggestion can do much, then prayer must be able to do more; if the mighty works of the hypnotist are

¹ W. McDougall, *Physiological Psychology*, 1905, pp. 28-30.

² M. de Fleury, *La Médecine de l'Esprit*, 1905, p. 250.

³ I have referred to this theory of the metethereal environment already on p. 55.

wonderful, then those of the saint, though rarer, may well be more wonderful still, since he makes a more direct and radical appeal to the whole man.

Let me repeat: this does not mean that the mental and physical methods are not of God. The grain of wheat is of God, it lives because of God, and its constituent atoms of carbon, nitrogen, and the rest are atoms because of the energy which is the hand of God: in him all things subsist. Only, spirit is above atoms; and love rules a higher kingdom than hypnotism. The good man may attain a sublime condition without chemistry, but the chemist cannot become much of a man without goodness. Both are fine and necessary things; and the Christian saints have been far removed from the false spirituality which refuses material aid;¹ but man is spirit, soul, and body; and to treat him as if he were body alone, or only body and soul, is at least to miss great opportunities.

Growth of Spiritual Capacity

What can be done by spiritual means is shown abundantly in the Gospel records,² and such mighty works have been often done since.³ We have been told to look forward to even greater works than those recorded by the evangelists.⁴ And why? Surely because with every century of his development man becomes increasingly spiritual, and what our Lord did with the sick untutored

¹ See *e.g.*, p. 355.

² See Chap. XIII.

³ See Part III, and Appendix I, II, *passim*.

⁴ See p. 182.

Syrians of the first century, a humble disciple may be able also to do with the better material of later ages. It is surely true that even now the organism of man is passing, and must continue to pass increasingly, under the control of his spirit.

Every evolutionist believes that, as we are far above the man of neolithic time, so the race is developing to a "superman" (to use the ugly modern word) who will be as far above us. Every Christian will agree with Myers that man's ancient instinct of trust in the unseen "has never as yet (save in the very highest of our race), risen within measurable distance of the actual provable truth," and therefore, as man becomes more religious, his spirit will become increasingly supreme. Thus greater works will be done. Christianity is either a steady growth of spiritual energy through the ages, or it is a delusion. If it can only look back regretfully at supposed "ages of faith," and confess its present impotence, it is not the religion of God the Creator. It has either gone forward, or it has died; and nothing is more impossible to our minds to-day than the familiar Protestant notion that miracles suddenly stopped at the end of the period covered by the Bible, and that later wonders are superstition. Only the language of parody can adequately echo the idea in the parallel statement that —

Art stopped short in the cultivated Court of the Empress Josephine.

As a matter of fact every historian is insistent with us that the first Christians were less developed than the later, and that the "ages of faith" were

less moral and less religious than the age in which we live. There has been continued progress since the world began, and so it has been also through the Christian centuries. Indeed there *must* be, for this is the law of the race; albeit there is loss mixed up with the gain, because humanity does not glide on like a steam-engine, but moves one leg after the other like a man. And of course there are times when we wish that the other leg would come along.

Now the amount of spiritual energy which we can absorb is only limited by our own capacity. The higher our development and the stronger our faith, the more grace can we receive; and that spiritual energy or grace can be used for the enlightenment of our heavenward vision, for the kindling of love, the subduing of evil passions, and for the healing of the body. Many very good people do not indeed use it now for this last purpose. But that is because we have forgotten. They *can* use it thus.

On the other hand, many ordinary people have not sufficient religious faith, and are therefore not susceptible to the highest and strongest impulses; but they can within certain limits be helped to effect remarkable triumphs over both mind and body — over bad habits and obsessions as well as over physical ills — by means of suggestion. Hence the success of hypnotism, and of mental healing, whether the healer be a doctor or one of those free-lances who may be the dissenting ministers of therapeutics.

Suggestion

What then is suggestion? It has been defined as "successful appeal to the subliminal self." Suggestion, we may say, is the process by which the undermind is influenced by some power from without. In this sense it may quite well be used to include the command which so often accompanies a miracle, as for instance, "Arise, and walk"; and I see no objection to the statement that suggestion is a channel of communication in such a case as this — speech is certainly a channel when a verbal command is given, and suggestion is only the same channel cut a little deeper. The word may be applied to the planting of a subliminal thought by hypnotism, or to the profound changes that are wrought by conversation and personal influence, or to the same subliminal changes that are brought about by religion.¹

To take an actual instance. A doctor suggests to a girl with a paralysed muscle that she is getting well as the result of his stroking the muscle, and the patient recovers. The power conveyed was the *thought*, and suggestion was merely the process of conveying this thought. By the same process an entirely different thought might have been conveyed — the idea, for instance, that the doctor was making the muscle worse or hurting it. It would still have been suggestion, but the suggestion of a different thought. We should avoid confusion if we refused to call the thought itself a "suggestion."

It is important to emphasise the fact that sug-

¹ See p. 179.

gestion is merely a process, because many writers have imagined that they explained away the supernatural by saying that such or such a miracle was really due to suggestion. This is like saying that drunkenness is really due to swallowing. If suggestion is successful appeal to the undermind, then there must have been suggestion in every healing miracle of Christ, since no physical response is possible except through the undermind;¹ but the powers that utilised the channel remain unaccounted for — the grace that went forth was not suggestion, neither was the faith that received.

Religious people then need have no objection to the word suggestion: it has rather an ugly sound, perhaps — like most scientific terms — and it is an unfortunate word, since in its primary meaning it implies consciousness; but at present there is no other, and in its technical psychological sense it exactly describes the process by which grace or any other non-material power can produce physical results through the undermind. It is thus at least as respectable a thing as speech; it is to the undermind what speech is to the overmind, and like speech it may be a channel of truth or untruth, of clever men or silly men, of sinners, of saints, of Christ himself.

We have only to add that self-suggestion (sometimes barbarously called auto-suggestion, as if the word were not bad enough already) is when a man himself conveys an idea to his own subconscious regions. Hypnotism is direct suggestion because consciousness is inhibited; the cure of the epileptic

¹ See Chap. VI.

boy, of the absent centurion's servant, must also for similar reasons, have been done through direct suggestion, though clearly not by hypnotism; but when our Lord told a man that his faith had made him whole, it is clear that there was an element of self-suggestion — that is to say, the man himself passed on the spiritual power to his undermind. When a doctor cures a patient by inspiring him with confidence, he gives a mental push which enables the patient to heal himself by self-suggestion. The doctor does not use spiritual grace when he heals thus, nor did our Lord use hypnotism when he healed through direct suggestion. The channel does not determine the power which passes through it.

In any case, then, suggestion is an appeal to the subconscious self. Somehow the operator gets his appeal or his command through the armour and into the undermind. He may get in between the joints, as in ordinary conversation; or the armour may sometimes be torn by a shock, as when a paralysed man gets up and runs because the house is on fire; or he may gently lift the armour off, as in hypnotism: somehow, he gets his message into the undermind. There is no doubt that our conscious selves are thus mailed, just as our bodies are protected by the horny integument which we call the skin. Wisdom, habit, sin, the contact with men and things, and the chafing of daily experience, generally make this psychic armour more thick and tough as we grow older. But within is something more vital, something fresh and young that sings of green meadows under the stock-

broker's hat, and cries out for God behind the ambassador's ribbon. And somewhere in the subliminal depths there is a power that is simple and receptive like a little child, and holds the keys of life or death for every cell in the body. Into those depths the hypnotist or the healer may whisper his commands and be obeyed.

In technical language, hypnotism inhibits the supraliminal and appeals directly to the subliminal self. The suggestion of the operator is received, and becomes the self-suggestion of the subject. He comes back to consciousness again; he goes about his life under the normal direction of his supraliminal mind; yet all the while the suggestion which he has subliminally received is working — he is saying to himself, for instance, "I must give up taking morphia," or it may be the thought is impressing itself in the subconscious recesses of his undermind that he must give up anger and fear, and act sweetly and unselfishly to those about him. That suggestion may have gone home by very simple methods; some forgotten influence may have first led him to drive it in himself — by self-suggestion — or it may even have been conveyed to him in a sermon. But it is in such ways that the floating and ineffective desire for virtue is transformed into power, and duty becomes imperative.

Faith and Grace

But in spiritual healing we are in the presence of forces that are more complete. The mental and physical may be there too, and normally they ought

to be there; but they themselves are charged with a higher power. This may be partly due to the personality of the healer, so that the higher the personality the greater the power. Our Lord himself, though he laid great stress on the faith of the subject,¹ did also say that virtue had gone out of him;² and I do not think that the records of history leave any doubt as to the healing virtue which those can communicate who are very near to God. But we must remember at the same time that spiritual healing can be effected without the assistance of any visible healer. A man may recover by seeking God's help alone in prayer. To call this mere self-suggestion would be to deny the facts of religious experience; yet manifestly the patient himself in such a case has much to do with it — the grace, it is true, comes from without, but he himself calls it down unaided. What is the explanation?

It lies surely in the word Faith. In spiritual healing the subject uses faith, in the theological sense of that word: it is not now merely the simple receptivity that unlocks a passage into the subliminal depths; it is the deliberate opening of the whole spirit to God, the making of our entire human nature — reason, memory, emotion, imagination, intuition, love — into a channel of communication with God; it uses all the capacities of man for this Divine friendship; what speech and sight, and touch, and mutual thought are between lovers, that is faith between man and God. It is active as well as passive: it is efferent as well as afferent, for what our sense

¹ See pp. 163-8.

² See p. 163.

and motor organs are to God's creation that faith is to God himself — the hands, as it were, and feet of the spirit, as well as its ears and eyes. It is "the primal act of the elemental self,"¹ and by it we gather ourselves up for the greatest deeds of our life — the deeds that eternally matter, and leave us changed.

Thus in the life of faith the surface of man's spirit does not become hardened and leathery by experience, as with most of us, but it increases in penetrability. The saint, as we say, has always the heart of a child; he is tender-souled, and there is in all his strength something of the sunny brightness of children's laughter. The shades of the prison-house have not closed about him, and he is nearer to heaven than when he was a boy.

His life is indeed a —

Living and learning still, as years assist,
Which wear the thickness thin and let man see.

It is a small matter for such a man that the divine grace should easily penetrate for bodily succour, since it is always being indrawn for greater and more difficult ends. And each one of us, in so far as he is thus living the life of faith, is in his degree

¹ H. S. Holland in *Lux Mundi*, 1890, p. 29, *cf.* p. 14.—"As we put out powers that seem to be our own, still even in and by the very act of putting them out, we reveal them to be not our own; we discover that we are always drawing on unseen resources. We are sons: that is the root-law of our entire self. And faith is the active instinct of that inner sonship: it is the point at which that essential sonship emerges into consciousness; it is the disclosure to the self of its own vital secret; it is the thrill of our inherent childhood."

accessible to spiritual grace; for by grace we are saved through faith.¹

This faith not only thus increases the receptiveness of the spirit, it also enlarges its capacity, and thirdly, it intensifies its powers. All things are possible to such force; it can even change men's hearts, and turn their lives, and divert the course of history. The saints have always, like our Lord, seemed to regard their healing works as easy things, done by the way and out of compassion: the work they toiled and wrestled over was the work upon men's spirits. And often when they healed others they did not spare the strength to heal themselves; often they endured without thinking the infirmities which they could not bear to see unhelped in others. They thought so much on One of whom it is said, "He saved others; himself he cannot save."

There is much contrast here between the saints' devotion and what is often a mere selfish thing in the inner-health movement of to-day; and we who belong to their communion have to set our faces against the temptation to spiritual selfishness which masks itself to-day, as it has done before, under the name of Christianity.² A company of people consisting on the one hand of the well-to-do, who need nothing but immunity from sickness to make them completely comfortable, and on the other of "spiritual" healers who do nothing without pay — such circles are not unknown to-day, and they may become a very parody of the Kingdom of Heaven.

The grace which saves us through faith cannot be treated as if it were so much medicine; and if we

¹ Eph. 2⁸.

² See pp. 219-21.

think thus to use it, we shall never really have it at all. It is for our spirits — to make us godly, to make us unselfish and spiritual, to fill us with the genius of service and to give us vision. Incidentally it brings peace to the soul, and happiness to the mind, and redemption to the body. And I think it will bring such redemption in so far as mankind is worthy of it — in so far as men learn to seek it for its own sake, and become free of the temptation to snatch at it only for their own bodily comfort. There is no bound to the measure of grace which man may be able to receive; it will be limited only by the intensity of his appeal and by his worthiness in using it. Health is good, happiness is good, and when man loves God with all his heart, and his neighbour as himself, these things will come for all. Till then there will be waste and pain, and the need of courage and endurance—a suffering which is often vicarious, but which we can in our measure of grace relieve and reduce for others and for ourselves. It is God's will that our bodies should be glorious as the lilies, and our minds as free from care as are the birds of the air. This is our heavenly Father's will because he careth for us: but the condition of our coming to it is that we should seek first the divine fellowship which is God's Kingdom, and the righteousness which is his most inexorable law; and then all these things will be added unto us.

PART II—THE NEW TESTAMENT

CHAPTER XIII

THE THERAPEUTIC RECORDS OF THE GOSPELS

WE are ready now to turn to the records of Christian history; and first of all let us try to estimate the healing work of our Lord as it is told in the Gospels. If we had never seen the Gospels, and were to read them now for the first time, we should not expect to find anything about healing in them, for it has not been part of our popular or our academic Christianity. An enquirer from Japan who had not read the New Testament, but had gained his idea of our religion by a study of our sermons, hymns, and theological literature, would certainly be surprised to find a new element in those sacred books which we profess to follow — on almost every page, and in almost every chapter, *healing* — the miraculous, or rather the spiritual healing of the sick. It is not a matter of chance allusions here and there — though they would be enormously important — but it is a matter of our Lord's whole character and life. If we sit down and read through one of the Synoptists (marking, it may be, the text as we read), we find ourselves committed through and through to that mastery of spirit over body which cures sickness.

The life we read about is the life of One who spent his days in teaching and healing, and who commissioned his disciples to go out in the same way as ministers both to the spirits and the bodies of the people — “He sent them forth to preach the kingdom of God, and to heal the sick.”¹

How completely modern Christianity in England reversed all this, ignoring the sacramentalism of the body, is familiar to us all. We find it, for instance, in our popular hymns, which always afford a convenient unconscious reflexion of popular theology. How different they are from the New Testament in this as in other matters? We do find a few hymns which refer to the healing works of Christ, but only to point the moral that people ought to give liberally on Hospital Sunday — an admirable and necessary corollary from our Lord’s care for the body, but certainly not the first or the only inference from it. Only one popular hymn professes to deal with the healing miracles apart from this connection, to wit, “At even ere the sun was set”; and it is instructive to notice how the author unconsciously slides away from the healing of the body, and makes us ask to be healed not from sickness, but from sin.

We may contrast with this silence such a hymn as Whittier’s “Immortal love for ever full” which was not sung in the English Church during the nineteenth century; and the contrast may help us to realise our past lack of Evangelical Christianity —

But warm, sweet, tender, even yet
A present help is he;

¹ Luke 9². See pp. 188–90.

And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Let us now proceed to set out in order what the Evangelical teaching precisely is about the relation of Body and Soul, giving first a complete list of the occasions in which healing works are mentioned by the four Evangelists.

We may, perhaps, most conveniently begin by summarising the works of healing recounted in St. Mark's Gospel, which, as the earliest, is the best Gospel for this purpose.

It is clear from the summary, which follows, that it would be vain to attempt an estimate of the number of people who were healed by our Lord. But it is clear also from the general references to the healing of many persons (here printed in italics) that the number referred to in this Gospel alone must have been exceedingly large; and yet these are only a collection of typical instances, chosen out of the miracles that form so considerable a part of the works "which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."¹

ST. MARK.

- 1 I 23 The Man with the Unclean Spirit at Capernaum.
- 2 I 30 Peter's Wife's Mother.

¹ John 21 25.

- 3 1³² "*All that were sick, and them that were dæmoniac.*"¹
- 4 1³⁹ "*Preaching and casting out dæmons.*"
- 5 1⁴⁰ The Leper.
- 6 2³ The Man Sick of the Palsy.
- 7 3¹ The Man with a Withered Hand.
- 8 3¹⁰ "*He had healed many.*" In St. Matt. (12¹⁵)
 "*many followed; and he healed them all.*"
- 9 5¹ The Gerasene Dæmoniac. St. Matthew (8²⁸)
 mentions two dæmoniacs: St. Mark and St.
 Luke (8²⁶) one only.
- 10 5²² Jairus' Daughter.
- 11 5²⁵ The Woman with the Issue.
- 12 6⁵ "*No mighty work . . . a few sick folk.*"
- 13 6⁵⁵ "*As many as touched him were made whole.*"
 Over the "whole region" of Gennesaret,
 "villages," "cities," and "the country."
- 14 7²⁴ The Daughter of the Syrophenician Woman.
- 15 7³² The Man Deaf and Dumb.
- 16 8²² The Blind Man at Bethsaida.
- 17 9¹⁴ The Lunatic Child.
- 18 10⁴⁶ Blind Bartimæus.

Without overweighting our survey with the discussion of disputed points,² let us proceed to set down the additions supplied by the other Evangelists.

ST. MATTHEW.

St. Matthew repeats most of St. Mark's individual cases, and only adds two that he gives in common with St. Luke (Nos. 19, 22) and two (Nos. 20, 21) that are peculiar to his own Gospel:—

- 19 8⁵ The Centurion's Servant.
- 20 9²⁷ The Two Blind Men in the House.

¹ General works of healing, as distinct from individual cases, are printed in italics.

² Some, for instance, think that the Centurion's servant (No. 19) was the same as the Nobleman's Son (No. 38), though most commentators hold decisively that they are different cases. There is also some doubt as to whether Lk. 11¹⁴ refers to No. 21 or 22.

21 9³² A Dumb Dæmoniac.

22 12²² A Blind and Dumb Dæmoniac.

This is apparently the same as Luke 11¹⁴. St. Mark (3²²) also mentions the accusation about Beelzebub but omits the exorcism which caused it.

Though St. Matthew thus gives only two individual cases peculiar to himself, he adds considerably to our sense of the number healed (the "great multitudes" of Matt. 15²⁹, and 19²); for of the eleven general occasions which he mentions, no less than seven are additional to those in St. Mark. The general occasions which are also in St. Mark are — 8¹⁶ = Mk. 1³², 12¹⁵ = Mk. 3¹⁰, and 13⁵⁸ = Mk. 6⁵, and 14³⁴ = Mk. 6⁵⁵. The general occasions which St. Matthew adds to those already mentioned in St. Mark are as follows —

23 4²³ *"In all Galilee, teaching . . . preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people."*

St. Mark mentions only the teaching (1²¹) on this occasion, and one special instance of the Man with the Unclean spirit, No. 1 (1²³). We now find that this case was but one out of a great number.

24 9³⁵ *"All the cities and the villages, teaching . . . and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness."*

St. Mark here (6⁶) mentions only the teaching.

25 11⁵ *"Tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."*

St. Luke (7²¹) tells us that Christ was engaged in healing when he said these words:
 "In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight."

26 14¹⁴ "*He had compassion on them and healed their sick.*"

Again, St. Matthew relates healing when St. Mark (6³⁴) only mentions teaching: "He had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things."

27 15³⁰ "*And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them.*"

Here, as in No. 23, St. Mark had only mentioned one special case (7³²) of peculiar interest.

28 19² "*And great multitudes followed him; and he healed them there.*"

Again, as in Nos. 23 and 27, St. Mark (10¹) mentions only the fact that Jesus taught.

29 21¹⁴ "*And the blind and the lame came to him in the temple; and he healed them.*"

Yet again St. Mark (11¹⁷) mentions only that Jesus taught after the Cleansing of the Temple. So also St. Luke (19⁴¹).

ST. LUKE.

St. Luke does not add much to our knowledge of the general occasions, as St. Matthew does, but he gives the following additional cases —

- 30 7¹¹ The Raising of the Widow's Son at Nain.
- 31 8² Mary Magdalene, Joanna, Susanna, "and many others."
- 32 13¹⁰ The Woman with a Spirit of Infirmary.
- 33 14¹ The Man with a Dropsy.
- 34 17¹¹ The Ten Lepers.
- 35 22⁴⁰ Malchus.

Of the general occasions mentioned by St. Luke, four are also in St. Matthew, viz., 4⁴⁰ = Mt. 8¹⁶, 6¹⁷ = Mt. 4²³, 7²¹ = Mt. 11⁵, and 9¹¹ = Mt. 14¹⁴. In the Message to St. John Baptist (already given under Mt. 11⁵ as No. 25), St. Luke, as we have noticed, adds the information that our Lord was actually healing at the time. In two other places he mentions healing, but neither can be claimed with absolute certainty as additions to our number of general occasions —

- 36 5¹⁵ “*Great multitudes came together to hear and to be healed of their infirmities. But he withdrew himself in the deserts.*”

This is one of the occasions on which St. Mark (1⁴⁵) omits all reference to healing. Did our Lord accede to the people’s request? St. Luke says he withdrew to the deserts: St. Mark says that “they came to him from every quarter” *when he was* in this retirement, which looks as if this was an occasion of healing for some.

- 37 13³² “*Go and say to that fox, Behold, I cast out dæmons and perform cures to-day and to-morrow, and the third day I am perfected.*”

This is interesting because Christ makes a definite claim to be a healer; but it does not necessarily involve a fresh occasion of healing.

ST. JOHN.

The Fourth Gospel gives much less space than the Synoptists to the works of healing; but the four cases he recounts are all new ones, and each is of special interest. He has also one allusion (6²) to the healing of multitudes, an occasion which we have already noted in Mt. 14¹⁴ as No. 26. This

makes up his total of five occasions in all, as against eighteen occasions in St. Mark, twenty-five in St. Matthew, and twenty-four in St. Luke. The special cases are —

38	4 ⁴⁶	The Nobleman's Son.
39	5 ²	The Impotent Man at Bethesda.
40	9 ¹	The Man born Blind.
41	11 ¹	The Raising of Lazarus.

Though the three specific instances of our Lord's raising the dead cannot be strictly classed as works of healing, I have included them as Nos. 10 (Jairus' Daughter), 30 (The Widow's Son at Nain), and 41 (Lazarus), since they are signal instances of the supremacy of the spirit. I have also included the exorcism of dæmons.

The dumbness and recovery of Zacharias (Luke I 20, 22, 64) I have omitted, since it was not the work either of our Lord or of his Apostles. The works of the Apostles recounted in the Gospels belong to Chapter XVIII.

Our Lord once summed up the message of his healing works; and before we pass to a brief consideration of certain aspects of those works which specially claim our notice, it may be well to set down the words in which a great modern scholar estimates that summary, and the miracles which led up to it. Both because of Dr. Harnack's great authority and because he speaks from a standpoint very different from our own, it will be good to leave him to supply a conclusion to the list of miracles which we have given —

“What is the answer which Jesus sends to John the Baptist? ‘The blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead rise up, and the Gospel is preached to the poor.’ That is the ‘coming of the Kingdom,’ or rather in these saving works the Kingdom is already there. By the overcoming and removal of misery, of need, of sickness, by these actual effects John is to see that the new time has arrived. The casting out of devils is only a part of this work of redemption, *but Jesus points to that as the sense and seal of his mission.* Thus to the wretched sick, and poor did he address himself, but not as a moralist, and without a trace of sentimentalism. He never makes groups and departments of the ills; he never spends time in asking whether the sick one ‘deserves’ to be cured; it never occurs to him to sympathise with the pain or the death. He nowhere says that sickness is a beneficent infliction, and that evil has a healthy use. No, he calls sickness, sickness, and health, health. All evil, all wretchedness, is for him something dreadful; it is of the great kingdom of Satan; but he feels the power of the Saviour within him. He knows that advance is only possible when weakness is overcome, when sickness is made well.”¹

¹ A. Harnack, *What is Christianity?* 1900, pp. 38-9.

TABLE OF THE HEALING WORKS OF CHRIST.

No.	Miracles.	S. Matt.	S. Mark.	S. Luke.	S. John.	Place.	Method.
1	Man with Unclean Spirit		1 ²³	4 ³⁸		Capernaum	Exorcism. Word
2	Peter's Wife's Mother	8 ¹⁴	1 ³⁰	4 ³⁸		Bethsaida	Touch and word. Prayer of friends
3	Multitudes	8 ¹⁶	1 ³²	4 ⁴⁰		Capernaum	Touch and word. Faith of friends
4	Many <i>dæmons</i>		1 ³⁹			Galilee	Preaching and exorcism
5	The Leper.....	8 ²	1 ⁴⁰	5 ¹²		Gennesaret	Word and touch. Leper's faith. Christ's compassion
6	The Man Sick of the Palsy.....	9 ²	2 ³	5 ¹⁷		Capernaum	Word. Faith of friends
7	The Man with With-ered Hand.....	12 ⁹	3 ¹	6 [•]		Capernaum	Word. Obedient faith
8	Multitudes	12 ¹⁵	3 ¹⁰			Gennesaret	Exorcism, and healing in response to touch of faith
9	Gerasene Dæmoniac	8 ²⁸	5 ¹	8 ²⁶		Gadara	Word, exorcism
10	Jairus' Daughter.....	9 ¹⁸	5 ²²	8 ⁴¹		Capernaum	Word and touch. Faith of father
11	Woman with the Is-sue	9 ²⁰	5 ²⁵	8 ⁴³		Gennesaret	Woman's faith in touching Christ's garments
12	A few sick folk.....	13 ⁵⁸	6 ⁵				Christ's touch. Healing hindered by unbelief.
13	Multitudes	14 ³⁴	6 ⁵⁵			Gennesaret	Touch of Christ's garment. Friends' faith

TABLE OF THE HEALING WORKS OF CHRIST — *continued*.

No.	Miracles.	S. Matt.	S. Mark.	S. Luke.	S. John.	Place.	Method.
14	Syrophenician's daughter	15 ²²	7 ²⁴			Tyre	Woman's faith. Answer to prayer
15	Man Deaf and Dumb		7 ³²			Decapolis	Word and touch. Friends' prayer
16	Blind Man at Bethsaida		8 ²²			Bethsaida	Word and touch. Gradual healing. Friends' prayer
17	The Lunatic Child...	17 ¹⁴	9 ¹⁴	9 ³⁸		Tabor (?)	Word and touch. Father's faith — failure of disciples
18	Blind Bartimæus....	20 ²⁰	10 ⁴⁶	18 ³⁵		Jericho	Word and touch. Man's faith. Christ's compassion
19	Centurion's Servant..	8 ⁵		7 ²		Capernaum	Master's faith. Answer to prayer
20	Two Blind Men.....	9 ²⁷				Capernaum	Word and touch. Men's faith
21	Dumb Dæmoniac....	9 ⁸²				Capernaum	Exorcism
22	Blind and Dumb Dæmoniac	12 ²²		11 ¹⁴		Capernaum	Exorcism
23	Multitudes	4 ²³		6 ¹⁷		Galilee	Teaching, preaching, and healing
24	Multitudes	9 ³⁵				Galilee	Teaching, preaching, and healing
25	Multitudes	11 ⁴		7 ²¹		Capernaum	Instances of healing sent as proofs to S. John Baptist in prison
26	Multitudes	14 ¹⁴		9 ¹¹	6 ²	Bethsaida (Julias)	Christ's compassion. Multitudes' need

TABLE OF THE HEALING WORKS OF CHRIST—*continued.*

No.	Miracles.	S. Matt.	S. Mark.	S. Luke.	S. John.	Place.	Method.
27	<i>Great Multitudes</i>	15 ⁸⁰				Decapolis	Faith of friends
28	<i>Great Multitudes</i>	19 ²				Judea	
29	<i>Blind and lame in Temple</i>	21 ¹⁴				Jerusalem	
30	Widow's Son of Nain			7 ¹¹		Nain	Word. Christ's compassion
31	Mary Magdalene and others			8 ²			Exorcism
32	Woman with Spirit of Infirmary			13 ¹⁰		Jerusalem	Word and touch. (Bound by Satan 18 years)
33	The Man with Dropsy			14 ¹		Jerusalem	"He took him, and healed him."
34	Ten Lepers.....			17 ¹¹		Samaria	Word. Faith of lepers
35	Malchus			22 ⁴⁹		Gethsemane	Touch
36	(?) <i>Great Multitudes</i> .			5 ¹⁵		Gennesaret	(Healing not stated)
37	(?) " <i>Cures</i> " and <i>Demons Cast Out</i> ..			13 ⁸²		Jerusalem	(Healing not stated)
38	Nobleman's Son.....				4 ⁴⁹	Cana	Word. Father's faith
39	Impotent Man at Bethesda				5 ²	Jerusalem	Word. Faith
40	Man Born Blind.....				9 ¹	Jerusalem	Word and touch
41	Lazarus				11 ¹	Bethany	Word

Thus there are forty-one Instances of Christ's Works of Healing in the Gospels.

Of these none are recorded by all four Evangelists.

Eleven are recorded by three: nine special instances, two of multitudes.

Eight are recorded by two: four special instances, four of multitudes.

Twenty-one are recorded by one: St Matthew six [two special, four of multitudes].

St. Mark three [two special, one of multitudes].

St. Luke eight [six special, two of multitudes].

St. John four, all special instances.

Of the forty-one instances twenty-five are given by St. Matthew.

Eighteen are given by St. Mark.

Twenty-four are given by St. Luke.

Five are given by St. John.

Christ sending instances of Healing to St. John Baptist is mentioned by St. Matthew 11⁴, St. Luke 7²¹.

St. Luke mentions Zacharias being struck dumb through unbelief and healed, 1²⁰.

No instance of any *special* work of healing by disciples is recorded in the Gospels; there is mention of failure in the case of the boy. Mt. 17¹⁴, Mk. 9¹⁹, Lk. 9⁴⁰.

Authority given to disciples to heal and cast out dæmons, Mt. 10¹⁻⁸.

Mk. 6⁸⁻¹³ (by unction), Lk. 9¹, 10⁹⁻¹⁷.

The Appendix to St. Mark mentions (16¹⁸) authority given before Christ's Ascension.

The Casting out of dæmons by a non-disciple is mentioned in Mk. 9³⁹, Lk. 9⁴⁹.

The wicked are mentioned as having powers. Mt. 7²².

CHAPTER XIV

DÆMONIAC POSSESSION

THIS may be a convenient place for a short discussion of Dæmoniac Possession; but first it should be remarked that according to St. Luke the physician, who more than any other Evangelist dwells on the connection between bodily ills and spiritual agencies, our Lord himself attributed disease to the power of evil — the hostile power which thwarts God's purpose of perfection. Even in the case of fever St. Luke (4³⁹) says that our Lord "stood over her, and rebuked the fever." "I beheld Satan falling as lightning from heaven," he exclaimed when the Seventy joyfully told him of their success even over dæmons,¹ and, when he had healed the Woman with the Infirmary (No. 32), he spoke of her as one "whom Satan had bound, lo, these eighteen years."² St. Peter, also, described our Lord as "healing all that were oppressed of the devil."³ On the other hand, it is by the power of God that dæmons are cast out — "by the Spirit of God" in

¹ Lk. 10¹⁸. The Satan of the New Testament is not the Satan of mediæval mystery-plays or pictures, nor the Satan of Milton or of the Faust legend; not a rival god of evil, nor the absolute source of evil; but the chief among many disincarnate evil personalities.

² Lk. 13¹⁶.

³ τοῦ διαβόλου. Acts 10³⁸.

St. Matthew's ¹ account, "by the finger of God" in St. Luke's.²

The subject of Dæmoniac Possession was perhaps a greater difficulty to enquiring minds ten years ago than it is now. Professor Romanes, for instance, considered that "possession" was a wrong explanation of phenomena which to him were simply "nervous disorders."³ There is certainly nothing in the Gospels to prevent the reader associating the cases of possession with physical derangement of the nerves (indeed, a man's nerves would be strong if they did not succumb to the invasion of an alien spirit); and the Synoptists themselves do sometimes associate physical ills with possession⁴—which is one reason why exorcism cannot be separated in this summary from healing. But of course the Synoptists ascribed dæmoniac possession as the *cause*; and that is the difficulty to many minds. The Fourth Gospel, it should be noticed, holds entirely aloof from this view, and mentions no case of the casting out of dæmons, which certainly looks as if the idea of possession had less place in St. John's mind.

For our present purpose it matters little whether the cases of possession were only nervous disorders or whether they were something more. They were cases of healing all the same. But it is well to remember that the scientific study of the subject is

¹ Mt. 12²⁸.

² Lk. 11²⁰.

³ G. J. Romanes, *Thoughts on Religion*, p. 181, 2nd ed., 1895.

⁴ Dumbness in No. 21, deafness and dumbness (Mk. 9²⁵) and apparently epilepsy in No. 17, blindness and deafness in No. 22.

still in its infancy. The amazing phenomenon of dual personality is now firmly established, and presents features as strange as those of possession,¹ though it involves only the "splitting" of the subject's personality, and not the introduction of a new personality. But Myers ultimately came to the conclusion that the fact of possession itself has now been firmly established,² though he did not find any sufficient evidence for *diabolic* or hostile possession;³ and other eminent investigators also accept as a proved fact the vacating of the bodily organism by its ordinary possessor while another being, a "discarnate spirit," takes his place. This is, indeed, an enemy knocking at the gates of materialism; for if such possession comes to be generally accepted, the fact that man is a spirit inhabiting a body will be established beyond the need of controversy. Meanwhile we may be content to record

¹ See, for instance, Dr. Morton Prince's famous case of "Sally Beauchamp," reported to the International Congress of Psychology, August, 1900: *Proceedings of the Society for Psychical Research*, Vol. XV, p. 466; abridged in Myers I, pp. 341-352. Sally was apparently only a part of the original Miss B., and not an individual dæmon, though she behaved just like one; for instance, Miss B. had a horror of snakes and spiders, so "one day Sally [in the person of Miss B.] went out into the country and collected some snakes and spiders and put them into a little box. She brought them home and did them up in a little package, and addressed them to Miss Beauchamp, and when B. I. opened the package, they ran out and about the room and nearly sent her into fits." Sally hated B. I., the original Miss Beauchamp. Perhaps for the benefit of the novice in these matters it is necessary to state that of course Sally and B. I. occupied the same body: sometimes Miss Beauchamp was herself (B. I.), and sometimes she became Sally, *i.e.*, the second personality took possession of her.

² F. W. H. Myers, *Human Personality*, 1894, II, Chap. IX.

³ *Ibid.*, p. 198.

the opinion and to pass on, contenting ourselves with the observation that the "dæmon" the *δαιμόνιον* or *δαίμων* of the Gospels has not necessarily anything in common with the "devil" or "demon" of popular imagination, though dæmons are sometimes spoken of as unclean spirits, *πνεύματα ἀκάθαρτα*,¹ or "evil," painful (*πονηρά*) spirits. Most Greek pagan writers both before and after Christ, considered the dæmons as intermediate spirits between men and the gods, in which sense angels could be called dæmons; and indeed Plato's "dæmon" was in fact his guardian angel. St. Paul on the other hand treated the pagan gods themselves as dæmons.² Thus the word itself simply means a discarnate spirit, which may be either good or evil. Naturally a spirit causing sickness would be "unclean" (*ἀκάθαρτον*) and "painful, causing pain or hardship, bad" (*πονηρόν*). Some people think that such evil spirits lost their power when Christ came to bring a higher order among men, and that among pagan peoples such spirits are still to be found; and many missionaries of balanced and observant minds relate extraordinary instances which have come into their experience.³ Here, at

¹ It is a pity that the revisers had not the courage to put "demon" or "dæmon" from the margin into the text. In Acts 17¹⁸ the word *δαιμόνιον*, translated "devil" in the Gospels, is translated "god"—"a setter forth of strange gods"!

² "But I say, that the things which the Gentiles sacrifice, they sacrifice to dæmons, and not to God," etc., 1 Cor. 10²⁰⁻²¹.

³ It must, however, be remembered that a case with all the classic signs of "diabolic possession" may turn out to be one of dual personality, as in that of "Achille" (Dr. Janet, *Névroses et Idées fixes*, 1898, I, p. 377), which is as diabolic as anything in old writers. Achille was "exorcised," or

least, is a field for further investigation. At the other extreme the mere biologist may content himself with the thought that a man with influenza is, in fact, possessed with a legion of living creatures whom we do not hesitate to consider evil. That a man should become the host of innumerable protozoa (each a being with a certain psychology of its own) is perhaps not more strange than that he should harbour beings that have not even a unicellular organism, and therefore have to be called spirits or dæmons: our ancestors would have thought it less strange — possibly our descendants may come to agree with them.

It may be worth while to add one further consideration to what is admittedly a difficult matter in our present state of knowledge. Christ is reported in the Synoptists as addressing the dæmons, as commanding them to come forth, as conveying power over them and exorcising them. If we accept this as final, we may argue either that dæmons existed in the first century and do not exist in the twentieth, or that they have disappeared only within the territory of the Church, and still exist in pagan centres. If, however, we think that dæmoniac possession never was nor can be possible, but at the same time accept Christianity as a whole, what position is to be taken? We may argue that the Synoptists did not report literally our Lord's words, but coloured them with their own ideas in this matter; and in favour of this the silence of St. John on the subject of dæmons can be legitimately brought forward. Or

rather reintegrated, by suggestion and hypnotism. *Ibid.*, pp. 404-5. See p. 159.

we may hold that, as the Son of God, "emptied himself" of omniscience as well as of omnipotence at the Incarnation, his human knowledge of pathology was merely the knowledge of his time — which seems to have been the view of Romanes. Or we may argue that Christ without accepting the theory of dæmoniac possession himself, considered it best to fall in with the current ideas, rather than to give lectures on natural science, which would certainly have wrecked his spiritual work. Lastly, it may be urged that even at the present day, if a patient believes himself to be possessed of a devil, he has to be addressed as if there was a real devil there, and the devil has to be ordered about although he is only a fragment of the patient's own personality; the devil in such a case is an evil fragment — so far as modern science has brought us — not an evil spirit, but an evil part splintered off from the patient's own spirit, and it has to be dealt with precisely in the way we read of in the Gospels.¹ Those who held this view might be met by the objection that apparently Christ had not explained to

¹ See again the case of "Achille" in Janet's *Névroses et Idées fixes*, as translated in Myers, *Human Personality*, Vol. I, p. 304:—

"'I will not believe in your power,' said Professor Janet to the malignant intruder, 'unless you give me a proof.' 'What proof?' 'Raise the poor man's left arm without his knowing it.' This was done—to the astonishment of poor Achille—and a series of suggestions followed, all of which the demon triumphantly and unsuspectingly carried out, to show his power. Then came the suggestion to which Professor Janet had been leading up. It was like getting the djinn into the bottle. 'You cannot put Achille soundly to sleep in that arm-chair!' 'Yes, I can!' No sooner said than done, and no sooner done than Achille was delivered from his tormentor — from his own tormenting self."

the disciples that his language was adapted to the needs of the afflicted; but they could reply that one disciple enjoyed the special confidence of his Master, and this disciple wrote no word about dæmons —

something seal'd

The lips of that Evangelist.

I do not give any of these opinions as commanding my own acceptance, but I think it is worth while to give them all, since this is one of those questions to which at the present moment we cannot expect every man to give the same answer.

CHAPTER XV

THE POWER THAT HEALED

Faith: Were the Miracles Evidential?

WHAT is said in the Gospels about the power which could effect the redemption of the body? It is clearly the power of God exercised in order to restore nature to that perfection which is God's ultimate will; and healing is thus a manifestation of "the works of God."¹ This power our Lord exercises in his own person, as when he says, "I will, be thou clean."² He puts forth the power of God because he is the Son of God — "My Father worketh even until now, and I work." When he is challenged for this statement, he makes the declaration which St. John has presented for us, as the Master's own explanation of his healing works —

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will."³

¹ Jn. 9³.

² Mt. 8³.

³ Jn. 5¹⁹⁻²¹.

Thus the Son quickens, gives life, because God is the giver of life.

The purpose of God is life and perfection, wholeness, and health; and the reason why Jesus Christ heals is because he is the Son of God and in the counsels of his Father, knowing perfectly the eternal Will, and doing it. Sin is spiritual lawlessness, and disease is physical lawlessness. Both are infringements of the Divine Will. Over both the Son has power; and he who can say, "Thy sins are forgiven," can also give the easier command, "Arise, and walk."¹

But our Lord was far indeed from claiming that this power was confined to the Divinity in his person. He claimed it for himself because he was obedient to his Father, and what he claimed for himself he claimed also for others; indeed for his own faithful followers he foretold "greater works" than those which he did himself.² He healed and he forgave as the Son of Man; and his mission was to bring the sons of men into himself that they might also work as the sons of God, and do the will of God.³ It is still common to see *Thy will be done* inscribed on a tombstone — often on the grave of a little child — as if God's will were disease and death. But the Will of God is that we may have life, and have it abundantly; and the Christian's daily prayer is that God's will may be done as perfectly on earth as it is in heaven.

The power, indeed, which he exercised in his

¹ Mk. 2⁹.

² Jn. 14¹². See p. 182.

³ See Chapters XVII, XVIII.

therapeutic miracles must have been the human "gift of healing," as St. Paul calls it,¹ which never seems to be uncommon amongst men; though in Christ's case it was as perfect as his manhood, and was enriched by his consummate union with the Father. He himself felt it as something that went out of him when he healed, producing (one may surmise) a certain feeling of exhaustion, to the existence of which many modern healers testify: at least he seems to be speaking of a familiar symptom when he says—"Someone did touch me: for I perceived that power had gone forth from me."² The virtue which the Evangelist noted as power which "came forth from him, and healed them all,"³ was something which our Lord was conscious of missing.

Faith

But most remarkable of all is the limitation which Christ himself declared to be imposed by the condition of the patient. Faith, he said more than once, was the main agent; "Thy faith hath made thee whole,"⁴ and "according to your faith be it done unto you."⁵ His healing was not the arbitrary work of omnipotence, but was the co-operation of his will with the will of the patient; and on one occasion we are told distinctly that his power was limited by the little faith that he found—

¹ 1 Cor. 12⁹⁻²⁸.

² Lk. 8⁴⁶.

³ Lk. 6¹⁹.

⁴ Mk. 10⁵².

⁵ Mt. 9²⁹.

“And he could do there no power, save that he laid his hands on a few sick folk, and healed them. And he marvelled because of their unbelief.”¹

If we regard the therapeutic miracles from the scientific point of view, we should naturally expect to find the element of faith. Medical experience shows clearly that some kind of subliminal receptivity is required if non-material forces are to act on the body. Hypnotism, as we have seen, is one very simple way of removing the outer layers and laying the undermind bare to the physician's suggestion; and in all mental healing the depths of this inner self have to be reached. The undermind is more or less insulated, to use an analogy from electricity, by the shell of the soul—that surface of our souls which becomes hardened by contact with the world's experience; but as soon as we get beneath this bad conductor of spiritual force, we find the subconscious self, which does not argue or criticise or repel, but accepts. This elemental receptivity we may call faith in its lowest sense; but religious faith is more than this—it is the deliberate opening of the whole self to God, and it involves the whole nature of man; it not only increases the receptiveness, we said, of the spirit, but it also enlarges its capacity and intensifies its powers. If, therefore, the Gospels are a true record, we may look to find a great deal attributed to faith.

And this is what we do find. Had Christ been a

¹ Mk. 6⁵. St. Matthew says (13⁵⁸): “He did not many mighty works there because of their unbelief.”

mere wonder-worker, seeking to win acceptance by his thaumaturgic powers, he would have laid stress on his own share in these miracles and have minimised or ignored the share of his patients. He did precisely the opposite; and consequently his doctrine and his methods of healing are what modern knowledge would lead us to expect, and are the best examples to-day for those who would pursue the subject.

If we look through the Gospel instances, we shall find that the existence of faith is described in the cases of the Leper (No. 5); the multitudes who "pressed upon him that they might touch him" (No. 8); the multitudes who "besought him that they might touch if it were but the border of his garment" (No. 13); the Blind and Lame who "came to him in the temple" (No. 29); the Ten Lepers (No. 34) who lifted up their voices with "Jesus, Master, have mercy on us"; the Great Multitudes (No. 36), who came "to hear and to be healed"; and also, we may add, in the case of the Man who lay at Bethesda (No. 39) in the hope of being healed. To Blind Bartimæus (No. 18) he said, "Thy faith hath made thee whole"; and to the Woman with the Issue (No. 11), although he had declared that power had gone out of him, yet he said—"Daughter, thy faith hath made thee whole." He asked the Two Blind Men (No. 20), "Believe ye that I am able to do this?" and when they had answered, "Yea, Lord," he said, "According to your faith be it done unto you."

If we doubted the existence of faith in the other cases our doubts would be set at rest by the explicit

statement in No. 12 that his healing power was greatly curtailed because of the people's unbelief at Nazareth. Naturally the Evangelists do not always mention the fact that faith was present, especially when the narrative is condensed. But there are only seven instances of this omission;¹ and in a large number faith is clearly implied by the fact that the sick were brought to our Lord, or that (in No. 13) the multitudes ran after him — such are Nos. 3, 6, 15, 16, 17, 21, 23, 27, and the case of Peter's Wife's Mother (No. 2) of whose illness they told Christ, and he came to her. Indeed, in these instances the factor of faith is really of special strength; for there was a collective faith, and the sick were helped by the fervour of their friends. What a tense atmosphere of faith, for instance, is described in No. 27 —

“And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.”

A few other cases are not so simple. It seems to have been a conflict between the awakening faith of the subject and the evil spiritual influence that caused the Dæmoniac at Capernaum (No. 1) — or rather the unclean spirit in him — to cry out, “Let us alone: what have we to do with thee? . . . I know thee who thou art”; and so also with the Gerasene Dæmoniac (No. 9) who worshipped as

¹ Viz., Nos. 4, 22, 24, 28, 30 31, and 35.

he uttered a similar cry. We are not told of any previous sign of faith in the cases of the Man with the Withered Hand (No. 7) and the Man Born Blind (No. 40); but the former must have had faith, since he obeyed the command to stand up and afterwards to stretch forth his hand; and the latter, after submitting to the anointing of his eyes went obediently to wash in Siloam, so that he showed faith at least after our Lord had addressed him. The one rather difficult case is that of Malchus (No. 35): if we think that faith is essential in every kind of healing, we shall have to suppose either that this servant of the High Priest was already in some measure a believer, or else (as is not improbable) that in his sudden pain he turned to Christ for succour: but this incident — which is mentioned only by St. Luke, though all four Evangelists relate the cutting off of the ear — stands so entirely by itself that it seems to rank rather among the unexplained miracles than among Christ's ordinary works of healing.

There remain still (if we omit the three instances of restoration to life) the interesting cases of vicarious faith when parents begged for the healing of their children — the Syrophenician Woman (No. 14), the Father of the Lunatic Child (No. 17), and the Nobleman (No. 38) and the Centurion (No. 19) who asked for the healing of his servant. It is remarkable that in each of these cases the faith was exceedingly strong and great stress is laid on it. To the Syrophenician our Lord said, "O woman, great is thy faith: be it done unto thee even as thou wilt." On only one other occasion did our Lord

speak of anyone's faith as great, and that was when the Centurion cried, "Only say the word, and my servant shall be healed"; "When Jesus heard it, he marvelled, and said to them that followed, 'Verily, I say unto you, I have not found so great faith, no, not in Israel,' and to the Centurion, 'Go thy way; as thou hast believed, so be it done unto thee.' " With the Father of the Lunatic Child (No. 17) this notable dialogue took place —

THE FATHER: "But if thou canst do anything, have compassion on us, and help us."

JESUS: "If thou canst! All things are possible to him that believeth."

THE FATHER (with tears): "I believe; help thou mine unbelief."¹

What are we to think about this parental faith? No doubt it gave power to the prayer for succour; but we can hardly account for our Lord's special insistence on it unless in these vicarious cases also faith had a therapeutic value. Whether the sick child at home (No. 38) was conscious or not of the efforts made on his behalf, it would seem that the intense and fervent faith of the parent had its influence upon the child's undermind. Such power of one person on another is common enough, and telepathy we may accept as common too. There would thus be ground for supposing that the faith of the parent produced the "atmosphere" which seems always to have been required, and opened a way for the healing power of Christ.

¹ The meaning of Mk. 9²³ is only brought out in the Revised Version.

Were the Miracles Evidential?

This being so, it is clear that these miracles were not wrought in order to convince men of Christ's Divinity. They were not arguments; they were acts of kindness. They were in fact not primarily evidential. "Signs" they are indeed to the mind of St. John, because, as Bishop Westcott says, "They make men feel the mysteries which underlie the visible order,"¹—signs, or acts significant of the Will of God, of the tender compassion of Jesus, of his care for earthly things—signs of the power, too, of healing, and signs set up against the cruel and unearthly creed which has travestied Christianity in the time behind us. But not signs put forward to compel men into belief. In the seventeenth and eighteenth centuries (when the Deists worshipped a Sultan and the Calvinists worshipped a devil) miracles were put forward as the evidence of Christianity; the whole burden of proof was laid on them, because, as Archbishop Trench said, the deeper mysteries of our faith were thrust greatly out of sight by a cold, unspiritual theology which required external evidence and mathematical "proofs."²

Our Lord did not go about advertising his power. "He went about doing good, and healing"—that is the summary of his life given by St. Peter.³ It has been easy for those who regarded the miracles merely as proofs of the Incarnation to declare

¹ B. F. Westcott, *The Gospel according to St. John*, p. lxxvi.

² R. C. Trench, *Notes on the Miracles*, 1884, pp. 95-100.

³ Acts 10³⁸.

that they came to an end in Apostolic times; but we shall shed that idea of spiritual healing having long ago ended, if we no longer look upon our Lord's works of mercy as having been done in the interests of dogma. It was, perhaps, to show that our Lord in his great love could heal just for the sake of healing that the Evangelists have recorded certain cases in which he enjoined secrecy; "Tell no man," he said to the Leper (No. 5), and to the family of Jairus (No. 10), to the Deaf Man (No. 15), and to the Two Blind Men (No. 20) whom he sternly charged to see that no man knew it; and apparently with the same intent he said to the Blind Man at Bethsaida (No. 16), "Do not even enter into the village."¹ These instances prove that it could not have been only for his own glory that he healed the sick, and therefore that another reason must be found — that other reason being that he healed the sick because he was "doing good."

Yet it would be equally unreasonable on the other hand to deny that the miracles have evidential importance. Most of them were done publicly, and excited immense popular enthusiasm. They were a prime cause in drawing the multitudes to Christ, as St. John especially notes more than once.² Our Lord himself on a memorable occasion instanced the works that he was doing as evidences to John Baptist of his Messiahship. "Art thou he that cometh?" said the messengers, "or look we for

¹ This is stated in a gloss, "nor tell it to any in the town," which is familiar to us through the Authorised Version, but is rejected in modern texts.

² *e.g.*, "Many believed on his name, beholding his signs which he did." Jn. 2²³.

another?" In that hour, St. Luke tells us, he cured many people; and he turned to the messengers with the simple reply—"Go your way, and tell John what things ye have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them."¹ Did our Lord regard his cheering message to the poor as the greatest evidence of all? It comes last in what seems to be an ascending scale; and it makes the stress of the evidence lie on the mercifulness rather than the wonderfulness of the works. When the Scribes and Pharisees asked for a sign² in the ordinary sense, they were sternly refused; and Herod, too, hoped for a sign, but in vain.³

Our Lord also recognised the converting power of his works when he denounced Chorazin and Bethsaida: "for if the powers had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes."⁴ In the case of the Paralytic, too, he instanced the cure as a sign that "the Son of Man hath power on earth to forgive sins."⁵ Yet these instances are few; and three sayings quoted by St. John show that our Lord tolerated rather than enforced the evidential value of his miracles: the rebuke, "Except ye see signs and wonders, ye will in no wise believe."⁶ The remark: "The very works that I do, bear witness of me,"⁷ and — Believe me that I am in the Father, and the Father in

¹ Lk. 7²². See p. 148, for Harnack's comment on this.

² Mt. 12³⁹.

⁵ No. 6.

³ Lk. 23⁸.

⁶ Jn. 4⁴⁸.

⁴ Mt. 11²¹.

⁷ Jn. 5³⁶.

me: or else believe me for the very works' sake." ¹

It has been said, indeed, by many writers on the subject, that St. John, looking back after many years, appealed to the miracles which he records to prove Christ's Divinity: "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." ² But this is to mistake the whole point of the statement. St. John is speaking — not of the miracles in general, still less of the healing works — but of the special "signs" by which our Lord manifested his Resurrection to the disciples, and the remark is called forth by the appearance to Didymus.

We may, therefore, safely say that our Lord did not heal men in order to prove his own Divinity, though his healing them "by the finger of God" ³ or by "the Spirit of God" did indeed show that the kingdom of God was come upon them. ⁴ On one occasion truly — that of the Gadarene Dæmoniac — he did command the healed man to publish the fact, but it was only to make known the mercy of God. "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee." ⁵

Modern scholars do indeed now appreciate the true significance of these healing miracles. That significance could not in this aspect be better expressed than in the words of Dr. Harnack, whom again ⁶ I would quote as an independent witness of

¹ Jn. 14 ¹¹.

² Jn. 20 ³¹.

³ Lk. 11 ²⁰.

⁴ Mt. 12 ²⁸.

⁵ Mk. 5 ¹⁹.

⁶ As on p. 149.

great sanity and strength. He says of our Lord —

“He sees himself surrounded by crowds of sick people; he attracts them, and his one impulse is to help them. Jesus does not distinguish rigidly between sicknesses of the body and of the soul; he takes them both as different expressions of the *one* supreme ailment in humanity. But he knows their sources. He knows it is easier to say, ‘Rise up and walk,’ than to say, ‘Thy sins are forgiven thee.’ And he acts accordingly. No sickness of the soul repels him—he is constantly surrounded by sinful women and taxgatherers. Nor is any bodily disease too loathsome for Jesus. In this world of wailing, misery, filth, and profligacy, which pressed upon him every day, he kept himself invariably vital, pure, and busy.

“In this way he won men and women to be his disciples. The circle by which he was surrounded was a circle of people who had been healed. They were healed because they had believed on him, *i.e.*, because they had gained health from his character and words. To know God meant a sound soul. This was the rock on which Jesus had rescued them from the shipwreck of their life. They knew they were healed, just because they had recognised God as the *Father* in his Son. Henceforth they drew health and real life as from a never-failing stream.”¹

The healing miracles are indeed invaluable to the Church, and rightly are they classed in Christian Liturgies among the “epiphanies” or manifestations. They show at once both the power and the loving kindness of the Master; but they also precisely show this—that a like power and a like loving kindness is expected from his disciples to-day, as it was expected during his own earthly ministry—a like albeit a lesser power; and the

¹ A. Harnack, *The Mission and Expansion of Christianity* (Tr. J. Moffat, 2nd ed., 1908), I, pp. 101-2.

main evidential value of the miracles is, as we shall say later, the proof they afford of the power of religion as such, the power in all ages of spirit over matter, the power — gathered into its fulness in Christ — of goodness over evil, of grace over sin, and of virtue over disease.

Men believed because they saw the evidence of this. Have they no right to ask for some evidence now?

Ought not the Christian priest and the Christian doctor, the saint, and the gifted, and the humblest communicant of the Body of Christ — ought not these each to be a strong man armed, fighting, not to hew himself a way into some heavenly mansion, nor like a Mohammedan to secure himself delights in the world that is to come; but willing even himself to be a castaway, and to save his soul only by losing it, so that he may fight for the afflicted and the oppressed, the poor and him that hath no helper; fighting in God's name and in the Master's service against the many-headed dragons of the world's miseries, against suffering and disease, in the whole armour of God — the armour of head, and hands, and heart? And, fighting thus, shall not each humblest warrior of the Red Cross be in some sure measure victorious?

There is, indeed, evidential value of such a kind as this in works and signs and powers. And the world asks for evidence to-day.

CHAPTER XVI

THE METHODS EMPLOYED BY CHRIST

Word, Touch, Telepathy, Suggestion

IF we try to get an idea of the methods employed in these forty-one miracles of our Lord, we shall find they fall into certain definite classes, omitting those of which nothing is said as to the manner of healing.¹ At the outset we may observe that, though our Lord enjoined unction on the Disciples, he is never related to have used oil himself, although on one occasion (No. 40) he “anointed” a blind man’s eyes with clay. The laying-on of hands is occasionally mentioned (Nos. 3, 12, 16, 32), and I should suppose this was his general method, omitted in most accounts just because it was the natural and obvious way of conveying spiritual power.

Word

None the less it is remarkable how often our Lord healed simply by Word of Command. He ordered the dæmons in Nos. 1 and 9 to come forth: to the Paralytic at Capernaum (No. 6) and the Impotent Man at Bethesda (No. 39) he said, “Arise, take up thy bed, and walk”; and a similiar salutary call

¹ Viz., Nos. 4, 21, 22, 23, 24, 25, 26, 27, 28, 29, 31, 33, 34, 35, 36, 37.

to action was given to the Man with the Withered Hand (No. 7.) The command to rise was also given in the raising of the Widow's Son (No. 30), and of Lazarus (No. 41). To the Ten Lepers (No. 34) he said merely, "Go and show yourselves unto the priests"; to the Two Blind Men (No. 20), after questioning them as to their faith, "According to your faith be it done unto you."

Word and Touch

In six instances we read of our Lord using Word and Touch combined. He took Peter's Wife's Mother (No. 2) by the hand and raised her up, and St. Luke adds (4³⁹) that he rebuked the fever; He "touched" the Leper (No. 5) with the words, "I will, be thou clean"; he took Jairus' Daughter (No. 10) by the hand, and called, "Talitha, Cumi." He rebuked the unclean spirit of the Lunatic Child (No. 17) with, "I command thee, come out of him, and enter no more into him," and when the boy fell down in convulsions and lay as one dead, he took him by the hand and raised him up. To the Woman with the Infirmary (No. 32) he said, "Woman, thou art loosed from thine infirmity," and then laid his hands upon her. In the wonderfully dramatic story of Bartimæus (No. 18) St. Mark tells us how our Lord said, "Go thy way; thy faith hath made thee whole," and St. Matthew (who supposes that there were two blind men) says that he touched their eyes, but does not mention the words.

Touch alone is mentioned in the quite exceptional

case of Malchus (No. 35) ; and also when in No. 12 he laid his hands on a few sick folk and healed them ; but it is not improbable that in both these instances the touch was accompanied by speech. As we have just seen, the omission of speech in the healing of Peter's Wife's Mother is supplied by St. Luke ; and it is significant that there are no more than two cases in which this very natural omission occurs — each case being related by only one evangelist.

In three other cases *ceremonial* is combined with the use of Touch and Word. Our Lord took the Deaf and Dumb Man (No. 15) aside from the multitude, and then “ put his fingers into his ears, and he spat, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.” The Blind Man at Bethsaida (No. 16), also he took by the hand and led out of the village ; then he moistened his eyes, and laid his hands on him, and asked, “ Seest thou aught ? ” ¹ This most interesting cure was gradual, and the man replied, “ I see men ; for I behold them as trees walking.” “ Then, again, he laid his hands upon his eyes ; and he looked steadfastly, and was restored, and saw all things clearly.” In No. 40, the procedure was more elaborate ; for, after the Man Born Blind had been anointed with the clay, he was told to go and wash in the Pool of Siloam, which being done, he returned seeing.

¹ The use of saliva in this way would have appealed to men as a teaching ceremony in ancient times, when it was used as an ordinary remedy, just as was the case with oil. Compare the case of the Emperor Vespasian, who restored a blind man by the same means (Tacitus, *Historia*, IV, 8).

On three other occasions we are told that Christ was *touched by* the sick, and it was on one of these (No. 11) that he declared his perception of the "power from him" which had gone forth. On this occasion it is to be noted that the Woman with the Issue touched his garments only, as he himself stated. Similarly in No. 13 the people "besought him that they might touch if it were but the border of his garment," though the Greek leaves us in doubt whether to read "and as many as touched *it* were made whole," or "as many as touched *him*." The remaining instance is No. 8, when "as many as had plagues pressed upon him that they might touch him."

Telepathy

The three last occasions are those in which our Lord healed by Telepathy. Some may not like the word in this connection; but there is no real objection to it except that it is new. In the light of our present knowledge it is as necessary and inevitable a term as speech or touch: the word means in fact, as its author defines it,¹ "the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense." In fact, telepathy is a power which we Christians have always believed in and have universally used; for if there is any such thing as prayer to God and any such thing as the communion of saints, there must be a means of communication that does not depend upon the ear or any other sense-organ. We all pray, often indeed without words at all; and it

¹ Myers, *Human Personality* (1904), p. xxii.

is a common experience of saintly persons that in prayer God speaks to them. "How can you speak to an invisible Spirit?" was once a common objection of unbelievers, and is still at the bottom of much irreligion and indifferentism; but now it is being demonstrated that "spirit with spirit can meet," and so we have the benefit of two new scientific terms — Telepathy, or spiritual communication, and Telæsthesia or spiritual perception.

Thus, when our Lord healed the child of the Syrophenician Woman (No. 14), he healed her by Telepathy. So it was also when the Centurion's Servant (No. 19) "was healed in that hour"; and so it was when the Nobleman (No. 38) "knew that it was at that hour in which Jesus said unto him, Thy son liveth." The healing message of power had been instantaneously conveyed.

Suggestion

One more thing may be said as to the means by which power was conveyed through these much varied methods. As we have used the word Telepathy, so we need not shrink from speaking of Suggestion in the technical sense which psychologists have given it — though indeed it may at first sound almost ignoble in this connection. Myers defines it as "the process of effectively impressing upon the subliminal intelligence the wishes of the man's own supraliminal self or of some other person."¹

Thus understood, I do not think we need hesitate

¹ Myers, *Human Personality*, p. xxi. See p. 133 above.

to say that Suggestion was probably the ultimate means by which power was conveyed in all the therapeutic miracles, just as word and touch, dramatic action and ceremonial, were the more immediate means. Word was used in some cases, touch was added in others, but suggestion, we should suppose, was used in all — suggestion, that is to say, the process by which Christ impressed his commands upon the undermind of the patient — and also Self-suggestion, which is the impressing of the wishes of the patient's own overmind upon his undermind, and which is an important element in therapeutic faith.

It is surely clear from the records that our Lord knew this, and that he sometimes deliberately heightened the suggestion by dramatic or symbolic action — as when he told the Man with the Withered Hand (No. 7) to stand up, and then to stretch forth his hand, or when he put his fingers in the ears and touched the tongue of the Deaf and Dumb Man (No. 15), or when — using an action that had familiar therapeutic associations — he moistened with saliva the eyes of the Blind Man at Bethsaida (No. 16) and of the Man Born Blind (No. 40). It seems most probable that in all these cases the patient's faith was weak enough to need some special enhancement; and if we look on the other hand at those cases when special stress is laid on the patient's faith (Nos. 5, 11, 18, 20, 34) we find that there is no effort to heighten the suggestion by special action on our Lord's part.

If this indeed be so, it means that Christ followed, in this as in everything else, the laws of God. Till

recently we did not know of the existence of such laws in the mysterious depths of the soul; but now we know that there is a process by which impressions are conveyed to the undermind, a process which we call Suggestion; and we find, as we should *a priori* have expected, that our Lord was not lawless, but used a higher law to over-rule a lower, and did his works of healing in accordance with the processes of nature. We once did not know enough thus to explain the therapeutic miracles; and still we are in ignorance as to the laws by which the nature-miracles were effected; but it is admitted on all hands that *some* such laws there must be if the nature-miracles are true: that is to say, if we knew enough we should understand the process by which they are accomplished — laws indeed transcending the common agencies, “but transcending them,” as Bishop Lyttleton said, “in no arbitrary and lawless fashion, but according to the highest and most unchanging of all laws, the law of his will and of his wisdom.” “If,” he continues, “miracles are violations of law, I, for one, could not defend them. The highest man is he whose actions are most in accordance with law; to believe, therefore, that God’s most special and personal acts are lawless is to make him inferior to our highest conceptions of human character.”¹ To say then that our Lord used the natural process of Suggestion is but to increase the evidence that he is one with Nature’s God.²

¹ A. T. Lyttleton, *Hulsean Lectures: “The Place of Miracles in Religion”* (1899), pp. 137, 143.

² “Neque enim potentia temeraria, sed sapiente virtute, omnipotens est,” says St. Augustine.

CHAPTER XVII

DISCIPLES, AND THOSE WHO WERE NOT DISCIPLES

SUCH being the nature of that healing mission which formed so large a part of our Lord's ministry, we are confronted with the important question, Ought the followers of Christ to do as their Master did? or rather, Can they?

To both questions our Lord himself gives a definite, explicit, and uncompromising answer —

“Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.”¹

Now “works” is the word specially used in the Fourth Gospel for miracles, which are either “works” or “signs”; and there is no doubt that the word has that meaning here — if there were, the preceding sentence, “or else believe me for the very works' sake,” would set the doubt at rest.²

¹ Jn. 14¹²⁻¹³.

² It is significant how many commentators have ignored this. Westcott, for instance, generally so minute, slips over “the works that I do shall be done,” and then proceeds to emphasise the very probable opinion that the “greater works” of the next sentence refers to the effects of preaching, thus effectively concealing the main point of the passage. Godet, however, makes that point clear by saying “The words, *the*

There is also no doubt that the miracles usually denoted as "works" are the ordinary works of healing, which indeed form so enormously large a proportion of our Lord's signs that the nature-miracles may be considered as quite exceptional occurrences. We may, I think, safely assume that it was not to such exceptional miracles as these that Christ was here referring; for in his commission to the Twelve¹ he confined their powers to the works of healing, and we find no trace of anything like the "cosmic" miracles in the Acts of the Apostles: it must have been clearly understood that Christ did not commission his disciples to exercise authority over the powers of nature.

Before we discuss the Commission to the Twelve, let us notice clearly that our Lord does not in the passage we have quoted confine the "works" to his Apostles, as is sometimes very strangely assumed.² On the contrary, he quite definitely predicts this power for all those who believe on him: it is not, "the works that I do shall *ye* do also, but "he that believeth on me, . . . shall he do also." Protestant theologians have ignored this, and have assumed that miracles ceased with the Apostles, and that all the later miracles in the Church were "superstitions" and untrue; or else have held with the great body of old English

works that I do shall he do, refer to the miracles, like those of Jesus, which the Apostles wrought." But even Godet, it will be noticed, restricts these words to the Apostles, and thus gravely distorts their meaning.

¹ See p. 185.

² See Note 2 on preceding page, also p. 185.

divines, such as Dodwell and Tillotson¹ (very quaintly) that miracles ceased at the establishment of Christianity under Constantine — which would be a terrific argument in favour of Disestablishment. Now, it is not only more loyal to accept our Lord's promise as it stands, but it is also more reasonable; for, while we should naturally expect him to exercise powers greater than his disciples, it would be difficult to believe that the New Testament characters did mighty works, which no later saints were able to repeat. We can hardly at the present day understand miracles being confined to a special age though we can understand their being confined to particular people in every age — which was exactly what our Lord foretold. He promised to be with his Church always; he promised the Spirit for all time; and if we are to believe in "powers" and "works" at all, we must believe in their possibility always. It is true that the records of the New Testament are of peculiar trustworthiness — they were indeed selected by the Church during the course of the first four centuries for this very reason, but they are not the only instance in history of faithful documents by eye-witnesses or their friends. What right then have we to call that superstitious in the fifteenth or the fifth century which we call inspired in the first and credible in the second? — unless, indeed, we assume as a general principle that the more remote an event is, the more likely it is to be correctly recorded.

If, then, the Fourth Gospel truly reports our

¹ Dr. J. H. Bernard in Hasting's *Dict. of the Bible*, III, p. 394.

Lord's words, we ought to expect works of special power — more particularly of special therapeutic power — from “him that believeth” on Christ. But such believers must believe also in the possibility of this power, or it will be latent. The scarcity of “works,” since the decay of Catholicism in the later Middle Ages, and the consequent Protestant reaction, is therefore not to be wondered at — though indeed such works neither are nor have been so rare as is commonly supposed. If it is said of the Master himself that he could do no mighty work because of other persons' unbelief, we need not wonder that his followers have failed because of their own.

But our Lord takes us yet further, and beyond the circle of his own professed disciples. If there are many Protestants who resent the possibility of miracles since the first century, so there are Catholics, on the other hand, who scorn the idea of miracles being wrought outside the Church. To them, also, our Lord would teach the large lesson of tolerance. And this brings us to our next instance —

42 Mk. 9³⁸ A NON-DISCIPLE: “John said unto him, Master, we saw one casting out dæmons in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a power in my name, and be able quickly to speak evil of me. For he that is not against us is for us.”

And, coupled with this success of one who was not a disciple, we have a record of failure on the

part of the disciples themselves. It is the case of the Lunatic Child (No. 17) —

17A Mk. 9¹⁸ THE DISCIPLES: FAILURE. "And I spake to thy disciples that they should cast it out; and they were not able . . . his disciples asked him privately, saying, We could not cast it out. And he said unto them, This kind can come out by nothing save by prayer."

To this some MSS. add, "and fasting." St. Matthew (17²⁰) gives another answer, or another part of the same answer — "Because of your little faith."

There is still a further consideration. Our Lord prepared his disciples for the fact that bad people also could exercise the gifts of exorcism and healing, those "false prophets" who are not doing "the will of my Father which is in heaven" —

42A Mt. 7²² "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out dæmons, and by thy name do many powers? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Here, too, how true is Christ to the facts of life! We know from experience that psychic gifts are often possessed and exercised not only by commonplace but also by unworthy people: all through history, men have tended to assume that a person so gifted must of necessity be saintly, and never perhaps was the danger more common than now of mistaking "powers" for goodness. Simple-minded people take some remarkable cure in their

own experience as final evidence not only of goodness but also of inspiration: they accept the particular dogma professed by the healer as infallible and its teacher as a prophet. On this fallacy flourish, and have always flourished, the impostors of medicine and the impostors of religion, the quacks and the false prophets of all ages; yet it is not perhaps with deliberate impostors that the peril lies at the present day, but rather with those, less deceiving than deceived, who, untrained by the discipline either of religious practice or of scientific study, are arrogant, shallow, and self-confident, and lead others into those futile and foolish ways which end in disillusion and disaster.

CHAPTER XVIII

THE MISSION OF THE DISCIPLES

IT will be noticed that in the passage from St. Matthew, just quoted,¹ our Lord regards healing as the twin-brother of preaching in ministerial work — “Did we not prophesy by thy name, and by thy name do many powers?” It will also be noticed that he puts preaching first, as the more important of the two: the healing powers he regards rather as the natural accompaniment and support of the teaching ministry; and this is definitely stated in that remarkable saying from the Appendix to St. Mark, which must surely embody a true record² — “And these signs shall follow them that believe.” The signs are to *follow*, not to precede; and this the unknown writer of the second century comes back to and repeats — “And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.”³

This combination of teaching and healing, with teaching in the first place, is the normal process of our Lord's own ministry. We find it mentioned in Nos. 1 and 4; we find it in the climax of the Message to John Baptist (No. 25): “And the poor have good tidings preached to them”; and it

¹ See p. 186.

² See pp. 190-1.

³ Mk, 16¹⁷⁻²⁰.

is brought home to us by St. Matthew where he twice says (Nos. 23 and 24)—

“And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.”

It was this same mission which our Lord entrusted to his followers on two notable occasions — “As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out dæmons; freely ye received, freely give.”¹ How often, in our curious fashion of wresting “texts” from their context, has this saying, “freely ye received, freely give,” been proclaimed as an inducement to almsgiving! although the Apostles had not even brass in their purses to provide alms withal.²

Let us then set these two important instances in our list —

- 43 Mk. 6⁷ THE APOSTLES: “*And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits. . . . And they went out, and preached that men should repent. And they cast out many dæmons, and anointed with oil many that were sick, and healed them.*”

¹ Mt. 10⁷⁻⁹.

² Of course almsgiving is taught elsewhere by Christ. In the little sermon imbedded by St. Matthew in the Sermon on the Mount, the three universal duties of religion are taken for granted, “when thou doest alms,” “when ye pray,” “and when ye fast.”

(Lk. 9¹) St. Luke adds details: "And gave them power and authority over all dæmons, and to cure diseases. And he sent them forth to preach the kingdom of God and to heal the sick. . . . And they departed, and went through the villages, preaching the gospel, and healing everywhere. . . . And the Apostles, when they were returned, declared unto him what things they had done."

44 Lk. 10¹ THE SEVENTY: "*Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. . . . Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. . . . And the seventy returned with joy, saying, Lord, even the dæmons are subject unto us in thy name.*"

So far then from claiming that the healing virtue was confined to the Divinity of his own person, our Lord gave the Twelve authority to exercise it. Nor did he confine this authority to the Apostles — to use ecclesiastical language, he did not make it an episcopal function, but licensed no less than seventy of his followers to exercise the healing ministry as they preached. Nor did he attempt to attract attention to his own signs; on the contrary, he sent the Seventy on in front to heal the sick in those cities whither he himself was about to come. These two instances are great and crucial: they show in a manner that is at once large and definite what our Lord's own method was of spreading the Gospel through his ministers.

What means did they use? They may have healed in more than one manner; but only one is mentioned. St. Mark tells us that they used Unc-tion — “they anointed with oil many that were sick, and healed them.”

One other instance of a healing commission is to be found in the New Testament, that, namely, in the Appendix to St. Mark, which we have as Mk. 16⁹⁻²⁰. It is almost certainly not the original ending to the Gospel, which may have been lost through the destruction of the last leaf of the MS.; but it is of early date. Possibly it was added by a disciple or successor of St. Mark; in any case it is considered by scholars to embody a true apostolic tradition.¹ It, therefore, very probably preserves a genuine saying of Christ, a saying indeed the general drift of which could hardly have been invented;² and if this be denied, then at least it is extremely valuable as illustrating the opinion of the Church in the second century —

44A Mk. 16¹⁷ “And these signs shall follow them that believe: in my name shall they cast out dæmons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached everywhere, the Lord working with them, and confirm-

¹ Dr. Salmond in *Hasting's Dict. of the Bible*, III, p. 253.

² “Who,” says Bishop Lyttleton, “would have put into his mouth so unexpected a phrase,” as “‘these signs shall follow them that believe,’” signs being thus considered as the consequences among believers and not as the causes of their belief. *Hulsean Lectures on Miracles*, 1899, pp. 76-7.

ing the word by the signs that followed."

Thus, at the time when this Appendix was written, it was believed that the grace of Christian faith could confer immunity from poison; and the method of healing the sick, which tradition then seemed to contemplate, was the laying on of hands.

CHAPTER XIX

THE RECORD OF THE ACTS

*List of the Miracles; The Persons who Healed;
Faith in the Name; Methods Employed*

WE are now ready to pass to a consideration of the miracles recorded in the Acts of the Apostles. They all concern us here, since all, as has been already said,¹ are the works upon the body, and none are cosmic in character.

LIST OF MIRACLES IN THE ACTS OF THE APOSTLES.

- | | | |
|----|-----------------|--|
| 45 | 2 ⁴³ | THE APOSTLES: " <i>Many wonders and signs were done by the apostles.</i> " ² |
| 46 | 3 ² | PETER AND JOHN: The Lame Man at the Gate Beautiful. |
| 47 | 5 ¹² | THE APOSTLES: " <i>By the hands of the Apostles were many signs and wonders wrought among the people.</i> " |
| 48 | 5 ¹⁵ | PETER: <i>A Multitude. The shadow of Peter.</i> |
| 49 | 6 ⁸ | "STEPHEN, full of grace and power, wrought great wonders and signs." ² |
| 50 | 8 ⁷ | PHILIP in Samaria. <i>Many with unclean spirits, and many that were palsied and lame.</i> |
| 51 | 8 ¹³ | PHILIP: Simon Magus " <i>continued with Philip, and beholding signs and great powers wrought, he was amazed.</i> " |

¹ See p. 183.

² We may take it for certain that "signs," and "wonders," and "powers" in the Acts and Epistles refer to healing. cf. Acts 4³⁰ and 8¹³, and also p. 117.

- 52 9¹⁷ ANANIAS restores his sight to Saul.
 53 9³² PETER heals Æneas of palsy.
 54 9³⁷ PETER raises Dorcas.
 55 14³⁴ PAUL AND BARNABAS at Iconium: "*Granting signs and wonders to be done by their hands.*"
 56 14⁸ PAUL: The Cripple at Lystra.
 57 14¹⁹ PAUL recovers from Stoning.
 58 15¹² PAUL AND BARNABAS rehearse the "*signs and wonders God had wrought among the Gentiles by them.*" Nos. 55 and 56 are instances of them at two of the cities in their journeys.
 59 16¹⁸ PAUL: Exorcism of the Maid with a Spirit of Divination.
 60 19¹¹ PAUL: "*Special powers by the hands of Paul . . . handkerchiefs or aprons.*"
 60A 19¹⁸ Failure of the Jewish exorcists.
 61 20⁹ PAUL: Restoration of Eutychus.
 62 28³ PAUL and the Viper.
 63 28⁸ PAUL heals Publius of fever and dysentery.
 64 28⁹ PAUL: "*The rest also which had diseases in the Island came, and were cured.*"

Two cases, not of healing, which yet illustrate the influence of spirit on body, are omitted from this list. One is that of Ananias and Sapphira (Acts 5¹⁻¹¹), as to which even extreme negative critics like Baur and Weizsäcker admit that a genuine tradition underlies the narrative. The other is that of Elymas, the Sorcerer (Acts 13¹¹), on whom blindness fell at the word of St. Paul, though indeed here there was the element of recovery, since it was only "for a season." To these two the death of Herod (Acts 12²³) should perhaps be added. On the other hand I have included the incident of St. Paul and the Viper (No. 62), unlike all the other instances though it be, because the writer evidently regards it as remarkable that Paul suffered no harm from the serpent's fangs: we may, I think,

safely attribute the Apostle's immunity to what we should nowadays call the self-suggestion of one who was full of the grace of God. I have also included as a work of healing the recovery of St. Paul from Stoning (No. 57); whether the writer means to imply that the disciples who came and stood round about him were agents in his recovery must be doubtful, but the incident can hardly be other than miraculous as it is related. One instance of failure (No. 60A) will be noticed: this incident of the strolling Jewish exorcists who tried to use the name of Jesus may be classed with Nos. 17A and 42A in the Evangelical narrative.

The Persons who Healed

Here then we have twenty instances, of which no less than half refer to multitudes; or, if we add the cases from the Gospels mentioned in the last chapter (including the Appendix to St. Mark), we have a total of twenty-four instances of healing effected by the followers of Christ, of which thirteen refer to multitudes.¹ In the Gospels we had one instance of healing by a non-disciple, one by the Apostles, one by the Seventy Disciples, and the instance of the Apostles after the Resurrection in the Marcan Appendix.² In the Acts, two instances are referred to the Apostles in general,³ one to Peter and John,⁴ three to Peter,⁵ one to Stephen,⁶ two to Philip,⁷ one to Ananias,⁸ two to Paul and

¹ Nos. 43, 44, 44a, 45, 47, 48, 49, 50, 51, 55, 58, 60, 64.

² Nos. 42-44a.

³ Nos. 45, 47.

⁴ 46.

⁵ 48, 53, 54.

⁶ 49.

⁷ 50, 51.

⁸ 52.

Barnabas,¹ and eight to Paul alone.² Thus, in the Acts as in the Gospels, the power to heal is by no means confined to the Apostles, who were the precursors of the episcopal order: besides the Apostles, two deacons are mentioned — Stephen and Philip — and also one, Ananias, who is described merely as “a certain disciple.”³ This is a point of much practical importance at the present day. Doctors have good scientific reasons for demanding the qualification of special training in one who practises medicine; but neither bishops nor priests have any warrant in the Christian scriptures for discountenancing laymen who may possess and exercise “gifts of healing in the one Spirit.”⁴ It has been and is perfectly within the rights of any local church to license selected people for the ministry of healing, just as it is the rule to license certain people (both laymen, deacons, and priests) for the ministries of preaching and catechising. The Church in such a case simply says, “We choose those whom we think properly qualified for this work, and we cannot be responsible for any others”; but by so doing the Church would not be denying either the gifts or the good work of those who had not asked to be commissioned by her authority. Her own children would naturally turn to her own ministry of healing; and in so doing they would be acting wisely and in that spirit of fellowship which is so important an element in catholicity.

¹ Nos. 55, 58.

² Nos. 56, 57, 59, 60, 61, 62, 63, 64.

³ Acts 9¹⁰.

⁴ I Cor. 12¹⁰.

Faith in the Power to Heal

Although the necessity of Faith is not mentioned in most cases here recorded, such stress is laid upon it in that of the cripple at Lystra (No. 56), that we may suppose it to be taken generally for granted — St. Paul, we read, “fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet.”¹ In one case, that of the Lame Man at the Gate Beautiful (No. 46), there seems at first sight to be an absence of Faith; for we are told thrice that he was begging for money, and even when he gave heed to the two Apostles, it was only because he expected to receive something. But we must, I think, suppose, as we reasonably may suppose, that the man had faith as soon as he realised that it was his body and not his purse which was in question; and it is noticeable that he showed a very earnest spirit of thankfulness (vv. 8, 9). Moreover, St. Peter immediately afterwards laid great stress on the power of faith in this case, and we can hardly doubt that the man’s own faith is included when St. Peter says, in verse 16 —

“And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.”

In all these twenty instances from the Acts we may safely assume that the disciples healed in the Name and by the power of Jesus Christ. This is men-

¹ Acts 14⁹⁻¹⁰.

tioned in No. 46, "In the name of Jesus Christ of Nazareth, walk,"¹ and in No. 53, "Jesus Christ healeth thee: arise, and make thy bed";² and in No. 59, "I charge thee in the name of Jesus Christ to come out of her";³ and the Lord, we are told very beautifully in No. 55, "bare witness unto the word of his grace."⁴ But most completely is this expressed in the prayer of the Disciples after the release of St. Peter and St. John.

"Grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus."⁵

Methods Employed

As to the manner in which the Disciples healed, we have in the Acts no reference to Unction, but the Laying-on of Hands is mentioned in No. 52, when Ananias accompanied the act with a little explanatory speech,⁶ and, as we find in St. Paul's own account, with the command, "Brother Saul, receive thy sight."⁷ It is mentioned a second time in No. 63, when St. Paul prayed and then laid his hands on Publius.⁸

We are told of Word only three times: St. Peter healed Æneas (No. 53),⁹ and St. Paul exorcised the Maid (No. 59),¹⁰ in the Name of Jesus Christ; but the use of the Name is not mentioned

¹ Acts 3⁶.

² Acts 9³⁴.

³ Acts 16¹⁸.

⁴ Acts 14³.

⁵ Acts 4²⁹⁻³⁰.

⁶ Acts 9¹⁷.

⁷ Acts 22¹⁸.

⁸ Acts 28⁸.

⁹ Acts 9³⁴.

¹⁰ Acts 16¹⁸.

in No. 56 — only that St. Paul told the Cripple at Lystra in a loud voice to stand up, and the man “leaped up and walked.”¹ In this loud command, preceded by St. Paul “fastening his eyes upon him,” we are rather plainly shown that suggestion was deliberately employed; and, as I have already said,² suggestion is just as right and normal a way of conveying a message as speech or touch.

We find, again, the use of the eyes in the healing at the Gate Beautiful (No. 46) when St. Peter and St. John, after fastening their eyes upon the Lame Man, said, “Look on us,”³ and then St. Peter gave in the Name the command to walk; but in this case we are told also that St. Peter took the man by the right hand and raised him up. In the Raising of Dorcas (No. 54), St. Peter first knelt down and prayed, then he said, “Tabitha, arise,” and when she opened her eyes and sat up, he gave her his hand.⁴ The Restoration of Eutychus (No. 61) is a little obscure, but apparently we are intended to understand that the lad was stunned and not dead; him St. Paul restored by embracing.⁵

Twice we are told of healing being done in stranger ways than these. In No. 48 the sick were laid on beds and couches in the street, in order that, “as Peter came by, at the least his shadow might overshadow some one of them.”⁶ Here we have that atmosphere of enthusiastic faith in some particular saint which to our minds is very mediæval. Some writers have therefore condemned it. But

¹ Acts 14¹⁰.

² See pp. 179-80.

³ Acts 3⁴.

⁴ Acts 9⁴⁰.

⁵ Acts 20⁹.

⁶ Acts 5¹⁵.

there is no condemnation in the text: on the contrary, it is given as the result of the increase of believers — “believers were the more added to the Lord . . . insomuch that they even carried out the sick,” etc.—and we can hardly doubt that the passage in the next sentence, “they were healed every one,” applies to those who sought the shadow of Peter; that sentence is added to tell us that, in addition to the sick in Jerusalem, multitudes were brought from the towns in the neighbourhood, and it concludes by telling us that all were healed.

Even more “mediæval,” as we are accustomed to use the word, are the “special miracles” of No. 60: “And God wrought special powers by the hand of Paul; insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.”¹ How scornful would a Protestant writer have been if he had come upon this account in some story of the thirteenth century! For here is something hardly to be distinguished from the use of relics; and, so far from reprehending it, the writer of the Acts declares that God worked in this way and that the cures were successful. We are often told that devotion to the saints was a form of idolatry which grew up in corrupt and superstitious ages of the Church. But here in the New Testament, just as in the writings of the earliest Fathers, we find no trace of the idea that God is jealous of his own servants, or that men fail in their duty to the Almighty when they seek the assistance of the saints. “No man shall come

¹ Acts 19¹¹.

between me and my God " may express an excellent form of theism; but it is certainly not a saying that expresses the mind of the first Christians either before or after the New Testament period. For Christianity is a fellowship of men and women in Christ, a Communion of Saints, in which power is handed on, as one torch is lit from another; and when any holy man or woman helps a brother — though it be by a bit of cloth craved from his raiment — it is God who has wrought the special power by his hands. For God is love, and he that abideth in love abideth in God, and God abideth in him.

CHAPTER XX

THE RESERVE OF THE DISCIPLES

*Reserve as to Christ's Works; Reasons for this Ret-
icence; Reserve as to the Works of the Church;
The Eucharist and Health; Gifts of Healing.*

WHEN we turn from the Acts to the Epistles we are struck with the rarity of allusions to any kind of miracle. In the Gospels and the Acts a certain number are related because they are an inseparable part of the history that is there told; but when we pass from facts to philosophy and read how the Disciples presented the theology of the Christian religion, we find in their teaching, as we have already found in the teaching of our Lord, that signs and powers form hardly any part of the evidences to which they appeal. They are to be found occasionally; but distinctly they are "signs that *follow*" rather than signs that *cause* belief. To appreciate the force of this we have but to contrast the Apostolic arguments with those of modern writers, even the greatest. Butler¹ says that the distinct particular reason for miracles is "to afford mankind instruction additional to that of nature, and to attest the truth of it"; Mozley,² that "miracles are

¹ *Analogy*, Pt. II, chap. 2.

² *Eight Lectures on Miracles* (Bampton Lectures, 1865), 1883, I, p. 5.

necessary as the guarantee and voucher for revelation"; Newman,¹ calls them "the most striking and conclusive evidence," and declares that "the peculiar object of a miracle is to evidence a message from God."

The Reserve as to Christ's Works

The late Bishop Arthur Lyttleton in an interesting chapter² has drawn attention to this reticence of the Disciples, and has summarised all the instances that he could find of plain appeals to miracles as evidence in their speeches and writings: his list consists of John 2¹¹, 20³⁰, Acts 2²², 10³⁸, Heb. 2⁴. This is all; yet even of these few instances, as he shows, some come to very little, while one (No. B), as I have pointed out on p. 172, refers solely to the manifestations of Christ after the Resurrection.

It may be convenient to give these in tabular form —

- | | | |
|---|-----------------------|--|
| A | John 2 ¹¹ | "This beginning of his signs did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." |
| B | John 20 ³⁰ | "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." |

¹ *Two Essays on the Scripture Miracles and on Ecclesiastical*, 1870, I, pp. 7, 10.

² *The Place of Miracles*, pp. 55, ff.

This is connected by the "therefore" with the appearance to St. Thomas which precedes it, and refers to the manifestation of the risen Christ to his disciples.¹

C Acts 2²² "Jesus of Nazareth, a man approved of God unto you by powers and wonders and signs."

D Acts 10³⁸ "How that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

Here the healing works are mentioned as part of Christianity, but no stress is laid on their evidential character.

E Heb 2⁴ "God also bearing witness with them, both by signs and wonders, and by manifold powers, and by distributions of the Holy Spirit, according to his own will."

This, Lyttleton remarks, resembles the passage in the Marcan Appendix (No. 44A): "The Lord working with them, and confirming the word by signs following."

Considering how large a part the healing miracles formed of our Lord's ministry, and how frequently they are mentioned in that of his Apostles, there could hardly be less mention of them as having evidential character. We can hardly conclude that the Apostles deliberately minimised this aspect.

¹ See p. 172.

Reasons for this Reticence.

The reasons for this are, I think, plain, and their lesson most valuable at the present time. Works of healing followed inevitably as part of the Apostolic faith and grace; they were found in the train of the Disciples just as other works of charity were. "I was sick, and ye visited me," formed one of the cardinal demands of the Master; the Disciples did as they were bidden, and were not surprised that works of healing followed. Such miracles abounded, and they formed part of the general picture of love and mercy which Christendom presented to the world.¹ But the evidence of Christendom was Christ: the magnet for men was his person: the persuasive powers of the Apostolic mission lay in the teaching of the Christian faith; and wonders would not win those who were blind to its natural beauty, for "souls naturally Christian" would be drawn by the Gospel of love, and not caught or coerced by its mightiest miracles. Nor were they as a matter of fact caught by them: ² the Pharisees met the argument from miracles by a simple reference to Beelzebub; ³ and Herod, when he heard of Christ's power, said, "John, whom I beheaded, he is risen" — and went on being Herod.⁴ When our Lord's enemies asked for a convincing sign, he said, "There shall no sign be given unto this generation"; ⁵ and when his friends

¹ Harnack's chapter on "The Gospel of Love and Charity" in the early Church may well be read in this connection. *Expansion of Christianity*, II, 3.

² Jn. 12³⁷.

³ Mt. 9³⁴.

⁴ Mk. 6¹⁶.

⁵ Mk. 8¹².

asked for a sign, he told them of a sacrament.¹ Furthermore, we may say it reverently and truly of our Lord and his Apostles that they were gentlemen, and therefore could not blazon their powers abroad. How could one get up to-day and say, "Look at the wonderful works that I am doing! Now you must accept my religion, when you see how mighty a healer I am!" And if this would be impossible for the average decent person of our generation, why should we wonder that it was impossible for the Apostles of Christ? Indeed, that same reticence, that same modesty, that same readiness to run out into the desert rather than endure the buffeting of popular applause, has been one of the most elementary signs of holiness, from the days of our Lord's own example to those of the Church's good men in the present age.

Not only have the saints thus always shunned publicity, but there has always been a real fear lest mighty works should mislead at the hands of the wicked; in all ages the Church has refused to claim a monopoly in wonders and powers. Men have indeed exaggerated their fears in the many conceptions of black magic; and yet surely the fear itself has a firm and lasting basis, because spiritual forces may be misused, great gifts prostituted, and strange conquests of pain wrought by the unworthy. It is not all false prophets who fail like the seven sons of Sceva; many will be able to say, "Lord, Lord, did we not do many mighty works?" on whom the designation will yet be fixed—"Ye that work iniquity"!²

¹ Jn. 6³⁰.

² See p. 186.

It would then have been most rash and unwise had the Apostles taught that they were to be believed because they had strange powers, and thus have led men to think that all who can heal should be believed. We should, indeed, have to hold oddly contrariant faiths if we believed all that is told us from opposite quarters with the same credentials; and it is wise to mistrust those who treat healing as an advertisement for their creed. We can only tell the prophets by our Lord's way, knowing them by their fruits; and when we find those fruits of the Spirit — love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control — then in truth there may be something to learn.

Yet the very existence of such fruits — of joy, and peace, and self-control, for instance — makes greatly for health; and where there is faith, religion can also heal. So it is no paradox to say that the Apostles made little of their works, and yet that these were an essential part of their mission. They also made little of their virtues.

So it was. St. Paul healed a cripple at Lystra, and immediately afterwards preached, basing the truth of Christianity on natural religion without a word about miracles.¹ St. Peter in his second Epistle² gives a description of Gospel evidences without a word about miracles. St. John and St. Paul several times in their Epistles summarise the evidence of Christianity without a word about miracles. Twice St. Paul³ enumerates special

¹ Acts 14¹⁷.

² 2 Pet. 1¹⁵⁻²¹.

³ Rom. 12⁶⁻⁸.

Christian gifts, and once St. Peter,¹ without mention of the gifts of healing; and the letters which give the fullest information about the work of the ministry — the Pastoral Epistles — are equally silent on this subject.

So it was with them all. St. Stephen wrought great wonders and signs among the people: yet, when it came to controversy, he used argument alone, and his triumph was due to "the wisdom and the Spirit by which he spake."² So it was. They could not go about without healing the sick; yet they preached, not themselves nor their own works, but Christ — and not the miracles of Christ, but his goodness and his glory.

"The life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us."³

They preached the kingdom and they healed the sick, as they had been commanded. They healed the sick *because* they preached the Kingdom of God, just as they were kind to the poor because they preached that holy kingdom. And this was indeed a witness to their mission. A man does certain things because he is a gentleman; but he does not say, "See, I am a gentleman because I do these things"; yet they are a sufficient and final witness to the fact; they are "signs following," and they proclaim to others that it is a good thing to be a gentleman since the results are fine and honourable.

The witness of healing, then, is and was inval-

¹ Pet. 4⁷⁻¹¹,

² Acts 6¹⁰,

³ I Jno. 1²,

able. And perhaps for this reason more than any other — that it shows people who are always apt to believe only in ponderable materialities, how real and great are the spiritual forces: “That ye may know that the Son of Man hath power on earth to forgive sins, he saith to the sick of the palsy, ‘I say unto thee, Arise, take up thy bed.’”¹

Reserve as to the Works of the Church

Let us now for the sake of completeness tabulate together those few passages in the Epistles which refer to health and healing —

- F Rom. 15¹⁹ “By word and deed, in the power of signs and wonders, in the power of the Holy Ghost.”
- G 1 Cor. 11³⁰ “For this cause many among you are weak and sickly, and not a few sleep.”
- H 1 Cor. 12⁹ “And to another gifts of healing in the one Spirit.”
- “ 1 Cor. 12²⁸ “Thirdly teachers, then powers, then gifts of healings.”
- “ 1 Cor. 12²⁹ “Are all teachers? Are all workers of powers? Have all gifts of healing?”
- I 2 Cor. 12⁷ “There was given to me a thorn in the flesh.”
- J 2 Cor. 12¹² “Truly the signs of an apostle . . . by signs and wonders and powers.”
- K Gal. 3⁵ “He therefore that supplieth to you the Spirit, and worketh powers among you.”
- L Jas. 5¹⁴ “Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.”

¹ Mt. 9⁶ (No. 6).

M 3 John² "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

To these we might perhaps add the following benediction, most beautiful and complete as it is, though strangely omitted from liturgical use, which expresses perfectly the profound relation between religion and that tripartite nature of man which we have already discussed.¹ Would that the religious world had never misused the word "soul," and that we could recover into common use the terminology of St. Paul! We may labour to express the three "levels" more scientifically, but how much less happy are our efforts!

"The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the presence of our Lord Jesus Christ."²

We may, I think, safely take Nos. F, J, and K in the above list as referring to works of healing, or at least as including them. It will be noticed that the powers are not ascribed directly to the Name of Jesus, as more than once in the Acts; but in Nos. F, H, and K, they are referred to the working of the Holy Spirit. It will also be noticed that only in No. H is healing directly mentioned: possibly the wonders and powers of Nos. F, J, and K are meant to describe more exceptional and extraordinary cases of healing, since in each instance they are

¹ See pp. 45-50.

² 1 Thess. 5²³, *Marg.*; the text of the R. V. gives "coming" for "presence," which latter is, however, the literal translation.

mentioned by St. Paul as marks of his apostleship.

Of these instances, No. M is of little importance for our purpose — it is, indeed, the only one that expresses just what a nineteenth-century Christian would have said, and it does not go further. But four instances require special mention, namely — Nos. G, H, I, and L. Let us take G and H in this chapter, giving the “Thorn in the Flesh” a chapter to itself, and reserving the Anointing of the Sick for Chapters XXII and XXIII.

The Eucharist and Health.

First, then, let us take the Eucharistic passage, No. G, which is of high importance, because in it St. Paul states clearly the effect of a sacrament upon bodily health. A man, he says, who receives the Eucharist “unworthily” (which the context shows to mean in a disorderly and irreverent manner) is “guilty of the Body and Blood of the Lord”; for by not rightly discerning¹ (διακρίνων) the Body, he brings judgment (κρίμα) upon himself; and then he proceeds —

“For this cause many among you are weak and sickly, and not a few sleep.”

And he goes on to say that “when we are judged, we are chastened of the Lord.” The whole Epistle

¹ More literally, “discriminating.” In English we lose the play upon the word “judge,” which runs all through the passage (verses 28–34), “judgment,” “discern,” “judged,” “condemned,” being all derivatives of κρίνω. In the A. V. the matter is made much worse by the use of the word “damnation.”

is one of those books of the New Testament which the most destructive critics have admitted to be genuine; there is no escape from its teaching here, except on the improbable assumption that St. Paul was using metaphor. He states definitely that the unworthy reception of the Holy Communion produces a lowering of physical vitality. If what we have said hitherto be true, we should expect this to happen, since spiritual things affect both the spirit and soul of man, and it is the hidden part of his soul, in the undermind, which controls the functions of the body. The effect of this lowering of a man's intrinsic vitality could not be better expressed — he becomes “weak and sickly.” Apparently St. Paul means also to suggest that some have died because of this, “not a few sleep.”

A Sacrament, we may conclude, rightly received, raises the vitality and thus strengthens the body. It is a means of healing; and to this we bear witness whenever our English form for the reception of Holy Communion is used — “The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.”

Gifts of Healing

In the next chapter of the same Epistle we find the important passages which we have classed together as No. H, the only occasion in the Epistles, outside St. James, where healing is mentioned by name. To understand its exact value, we must remember that in St. Paul's view every member of the Church possessed one or more gifts, or *charis-*

mata, because he had received the Holy Ghost.¹ These gifts were thus the “manifestation of the Spirit” to each person:² they varied very much in character, and St. Paul evidently did not regard the abnormal *charismata* as more valuable than the rest —

“For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of powers; and to another prophecy,” etc.

St. Paul, then, attributed all these gifts to the Holy Spirit: he believed that some had definitely the work of healing conferred upon them; and he distinguishes from this ministry the working of “powers” (mistranslated “miracles”), which may here refer to exorcism and generally to the more mysterious influences of spirit on body. I have already said above that “powers” seem to be reckoned above ordinary healing, as something which could form one of the evidences of Apostleship. They are mentioned before healing in St. Paul’s order, which thus seems to show that he placed teaching above both powers and healing —

“And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then powers, then gifts of healings, helps, wise counsels, divers kinds of tongues.”

Two things stand out for us in this graduation of the gifts. First, St. Paul did not make of the

¹ 1 Cor. 7⁷.

² 1 Cor. 12⁷.

Church a society that appealed to healing as its all-important manifestation; the Church was not like some modern sects that are "run" almost exclusively on their cures: healing is just one of the useful works, one of the "signs following," and it occupies with "powers" a middle position. But, secondly, this very fact rebukes our modern unbelief, for nothing could be more at variance with St. Paul's view than the modern idea of "miracles" as something strange and unnatural and confined to the first stages of the Church. St. Paul evidently regards them as ordinary manifestations, inherent in that outpouring of the Spirit which is of the essence of the Church; and he thinks it more difficult to be a good bishop than to work "miracles," which, no doubt, is the case.

The passage contains one more definite principle of the greatest practical value to us. St. Paul regards it as self-evident that these *charismata* of healing are not possessed by all alike —

"Are all apostles? are all prophets? are all teachers? are all workers of powers? have all gifts of healings?"

Incidentally this shows that St. Paul did not regard the gift of healing as only the exercise of the power of prayer and holiness: *all* can help to heal in *this* way, every good friend of a sick man can add to the power of recovery by the effectual fervent prayer of a just man — but St. Paul knows that above this is a wonderful "gift" which is not possessed by all.

Such a gift most people have felt in its elementary form, when they have discovered that

among their friends there was one whose hand's touch could allay pain. There are some whose very presence is prophylactic; they have the power by nature, and all very saintly people seem to have it also in some degree by grace; and those who are naturally endowed with it may by grace strengthen it into a most efficient gift. For grace is like a garden to the seed; it brings to life potential excellences till they burst into efflorescence. Not only in the Christian Church, indeed, are fine flowers to be found: they exist everywhere, since God is good and his Spirit is over all his works; there were prophets before the Church, there are teachers outside it; helps and wise counsels have been found among the heathen, and so has healing. Yet these things are marks of Christian grace, and St. Paul could speak of them as manifestations of the Spirit, for when a man by baptism and the laying-on of hands became a full inheritor of the heavenly Kingdom, he was dowered with new power and brought forth from his treasure-house things new and old.

CHAPTER XXI

THE THORN IN THE FLESH

ST. PAUL was not ignorant of the power by which the spirit can bring succour to the body. He had healed many people, and he had himself experienced a signal instance of this supremacy in his own body, on that rainy morning when he had stood by the fire with the kindly barbarians in the island of Melita, and the viper had leaped out and fastened upon his hand. But he knew the other side also —

“ And by reason of the exceeding greatness of the revelations — wherefore, that I should not be exalted overmuch, there was given me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness.”¹

Here is an affliction which St. Paul thrice prayed to have removed, and his prayer was answered in another way. From this passage and from Gal. 4¹³⁻¹⁵ it is now generally agreed that the “ thorn for the flesh ” (σκόλοψ τῇ σαρκί) was a physical disease, recurrent at intervals. Many have thought it to be a form of epilepsy such as Julius Cæsar,

¹ 2 Cor. 12⁷⁻⁹.

Alfred the Great, Peter the Great, and Napoleon also suffered from — a *maladie des grands*. But this is merely a hypothesis; and we have no real grounds for knowing what the illness was: we only know that it was the result of the tremendous spiritual exaltation which St. Paul had experienced fourteen years before this was written,¹ when he was caught up into the third heaven.

We find so much in the New Testament about the helping of the body by the soul, that this opposite example is of peculiar interest. For here the body is hurt and not helped by the very intensity of the spirit. The nerves have never recovered from the terrific strain of fourteen years ago, and the Apostle is still subject to recurrent seizures. The spirit indeed reacts upon the body, but here it has reacted harmfully.

If any reasonable person should need proof of the fact that goodness does not of necessity bring health, here it is. We find sickness often enough blighting the best people, and this not through any want of faith in the power of healing. St. Paul is one of a large company of saints like Catharine of Siena, who healed others, and herself died at the age of 33, broken by the travail of her soul.

These men and women won supremacy for their spirits, if any one did; they soared far above the arena of bodily suffering, and none might have written more truly —

“I am the master of my fate:
I am the captain of my soul.”

¹ 2 Cor. 12¹⁻⁵.

St. Paul's very sickness, distressing and disfiguring as it was, had been the means of his converting the Galatians, when illness had forced him to break his journey and to stay among them for a while¹; and he could say with perfect sincerity to the Corinthians—"Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may cover me."²

This surely is the message of the Christian faith to those who suffer: it does indeed come to relieve that suffering, and it comes to battle with sin, which is the ultimate cause of human pain; but it would be a poor religion indeed if it were merely commensurate with the curing of sickness, and had no grasp of life's harsh realities, no balm for irremediable pain, no alchemy for utter sorrow of heart, no absolution for sin, no conquest over death. The aim of Christianity is the destruction of sin and folly, and sickness, the bringing of both body and soul into conformity with the ways of God's laws and the works of his commandments. But, till the time when Christ shall have put all enemies under his feet, there will be pain; and the good will suffer for the bad.

The good suffer often by their own free-will, while the calculated selfishness of bad men will often preserve them in health and save them from much pain. After all, St. Paul's manner of living was not hygienic—

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrecks, a night and a day have I

¹ Gal. 4¹³.

² 2 Cor. 12⁹.

been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches.”¹

Beside this the “Don’t worry” gospel seems rather incomplete. That gospel is indeed most true, and is much needed to-day,—only there is still room for sacrifice and there is still a call for martyrs. Bread is good, but we may be called to give it to the poor; a warm cloak may save us from death, but Christ may ask us for it in the rags of a beggar; we may be tormented with thirst, and yet may be required to pass on the cup of cold water to another because “his necessity is greater than mine.” Health is very good, but a man may cast it away in the service of others.

Pain remains, and the problem of pain; and the strength of Christendom is that pain has never been evaded within her borders. She has borne in her body the marks of the Lord Jesus, and has signed mankind with the sign of the cross. She has known that through pain and through sorrow the rarest and most splendid powers of the soul come into birth.

Yet there are whole schools of thought to whom the last word of really spiritual religion is that people should murmur to themselves, “Health, Wealth, Beauty,” while they are dressing in the

¹ 2 Cor. II 24-28.

morning. We need hardly do more than set this comfortable gospel in contrast with the New Testament; for the general human instinct is still healthy enough to recoil instinctively from such crude idolatry. Yet we do need to remember that books inculcating thought of this kind are having an enormous circulation, and appear natural and right in many circles which have been dechristianized by the gospel of getting on and the prevalent worship of Mammon.

Here are some curious examples —

"Just rise into the realm I AM, and by imagination and affirmation pump yourself full of — I AM power. I AM wisdom. I AM love. I AM whatever I desire to be. ALL things work together for the manifestation of what I AM."¹

"All life is growth, and a live ideal is no exception. Let it grow. Stretch your imagination to take in all you can. When you find yourself approaching the 5,000-dollar-a-year mark you have set for yourself, you will find yourself wanting 10,000 dollars. Now don't accuse yourself of never being satisfied. Just rejoice in this evidence of spiritual growth, and go in to win on a larger scale."²

"The Solar Plexus is the radiating centre of life, the centre from which flows the divine energy. . . . We must learn to control the action of the Solar Plexus, just as we learn to control the action of the fingers in learning to play the piano."³

"Inhale slowly, but not too slowly; just easily; as you inhale, say mentally, with eyes raised under your closed lids, I AM — say it slowly and distinctly, and try quietly

¹ E. Towne, *Joy Philosophy*, 1903, p. 9.

² *Ibid.*, p. 50.

³ E. Towne, *Just how to Wake the Solar Plexus*, 1904, pp. 8, 9.

to *realize* that the Infinite is really *you*. . . . This same exercise, used with the words, 'I AM *money*,' is the finest treatment for opulence."¹

Surely the record of Christ's Temptation in the Wilderness was given us precisely to guard against such prostitution of the soul as this — "If thou be the Son of God, command that these stones be made bread," and "All these things will I give thee." For the highest powers can be abused to the vilest ends, and it was not an accident that our Lord had to choose at the outset whether he would spend the virtue which was in him for others or for himself: he did choose, and he said, "Get thee hence, Satan."

Perhaps if this sanctification of selfishness spreads, certain sections of American society may reach the condition so brilliantly imagined in Butler's *Erewhon*, where criminals are carefully tended by the doctor, while sick persons are severely punished for the offence of being ill; and then, it may be, people will ask again when a man is afflicted, "Who did sin, this man, or his parents?"

It is time to restore the balance of our thoughts and to broaden our conception of Christianity. Religion does make for health, but to be ill is not therefore to be irreligious: both these truths are self-evident enough, yet both need pressing at the present day; for, while the majority of people easily become confused by a new idea, there is a strong minority which is ready to ride that idea to death; and therefore it is necessary to reiterate the truisms — (1) that a man is often ill through his

¹ E. Towne, *Just how to Wake the Solar Plexus*, pp. 25, 26.

own fault, but it does not follow that it is a man's own fault when he is ill; and (2) that the increase of spirituality will promote health, but it does not follow that healthiness is a sign of spirituality.

There is a notable passage in the Prayer Book Litany wherein we pray God "*to forgive us all our sins, negligences, and ignorances,*" and ask for the grace of the Holy Spirit to amend our lives. Now, if we include thus negligences and ignorances as faults that need forgiveness, and therefore as a form of sin, I think it may be true that all disease is ultimately the result of sin — though not, of course, immediately: it is, for instance, culpable ignorance to spit in the streets, and phthisis is the result; but a person may thus spread the tubercle bacillus and never suffer from the disease himself, while thousands die every year from this preventible scourge through the unclean habits of others.

Much disease, including all the "filth diseases," is thus caused by negligence. A vast amount also continues because of an ignorance that is as culpable, because it is due to our selfishness in not properly equipping scientific investigation. If this were only done, says Professor Ray Lankester,¹ "it is a matter of practical certainty that, by the unstinted application of known methods of investigation and consequent controlling action, all epidemic disease could be abolished within a period so short as fifty years."

To sin in its gravest sense are directly due alcoholism and one other scourge of which the same

¹ *The Kingdom of Man* (1907), p. 36.

writer says ¹—"This malady and the use of alcohol as a beverage are together responsible for more than half the disease and early death of the mature population of Europe."

There is thus the closest connection between disease and sin; but even here there is another side to be remembered. It appears that if there were no doctors and no hospitals, and no care of the weak and sickly, and no civilization, there would be little disease, for the simple reason that there would be so few susceptible persons left: there seems to be none in those animals that are entirely free from human interference—"diseases are unknown as constant and normal phenomena under those conditions."² In Nature the fittest have survived, and parasites have served a purpose in strengthening the race by sweeping the unfit out of existence. Man has emancipated himself from these methods of natural selection; he has preserved vast populations of his own kind, as well as animals and plants, which Nature would have exterminated. If he had not done this he would be less than man; but because he has done it, he, and the animals he is in contact with, are liable to the ravages of the micro-organisms which he partly holds at bay. His battle is not yet won. Thus not only is it to sin that disease is due, but also in part to Man's very virtues, and to his wisdom, because his wisdom is incomplete.

This wisdom is growing in spite of our culpable "negligences and ignorances": and it grows

¹ *The Kingdom of Man* (1907), p. 37.

² *Ibid.*, p. 33.

through the grace of God's Holy Spirit; for there is no wisdom that is not of God, and the Spirit of God is the spirit of wisdom and knowledge and understanding. In forty years man's wisdom has reduced the deaths from phthisis in London by one-half. Fifty years hence it may have been entirely destroyed through the generosity, the sacrifice, the zeal, and the love of truth which God gives to his servants; for these scientific victories are moral victories after all, and not the least of the sins of humanity is the opposition which has so often been offered to science in the name of religion.

But it may be urged, Could not such a disease be destroyed by purely spiritual means? I would not allow that the passionate researches of a Pasteur are unspiritual; but still I might answer — Possibly if we were all saints or "supermen." Only, God does not seem to will that we should work by such means alone. It is indeed conceivable that a "mental" aristocracy might arise which by quasi-spiritual developments had fortified itself against all parasitic invasion, and would look down in contemptuous and inactive pity on the struggling masses who had no leisure to attain this mastery. I think in such a case God would be on the side of the patient "material" scientists, and it would not be long before the biggest Pharisaism of history had been rolled into the dust.

So we have to keep our vision broad, knowing that, do what we can, it will still be infinitely narrower than the vision of our Maker. Body and soul, science and faith, cleanliness and godliness, the culture of the spirit and the search for anti-

toxins — all have their use and place. The Church can absolve sin and heal disease, and science can do much to prevent both; for God fulfils himself in many ways.

Faith did not cure all diseases in the age of the Apostles, but then neither has Medicine in the age of Harley Street. Some thorns for the flesh resist both methods; yet both persevere and are not baffled by failure. And man yearly snatches new territory from the domain of disease, by scientific research and by medical skill, by hard-won victories over lust and intemperance, by the reduction of luxury and the redemption of poverty, by the promotion of a peaceful and harmonious spirit in these fretful modern days, by increasing the grace of the Holy Ghost among men who are weary of materialism and by the direct gift of Christian healing. In such ways man uses goodness, care, and wisdom to overcome the results of our sins, negligences, and ignorances.

But when all is said for all the means by which man wages war against sickness — whether it be by moral regeneration or by social reform, by the preaching of the prophet, the ministration of the priest, or the care of the practitioner, and whatever share is borne by surgery or by medicine, by hypnotism or by the higher powers of the dominating Spirit — by patient scientific research or by the practice of the Presence of God — the problem of pain remains, and the merciful function of pain, which is the spur in the flanks of humanity.

If St. Paul had been a lesser man, he would have had no thorn, for there would have been no vision

to strain the fibre of his nerves. And if he had had no thorn to bear, he would have been a lesser man; for he was made perfect by his suffering.

And — there are some in every age, and will be always, who sacrifice their health in the service of others, and lay down their life for their friends.

. . . .

So much for the present, and for a long future. There are many thorns mingled with the roses, and to some the very tree of life seems to be a briar, bereft of every blossom. Yet there can be no doubt as to the Pattern whither we are tending. Christianity is the faith in a new heaven and a new earth, the first heaven and the first earth being passed away; and the Incarnation in its eternal aspect is the progressive tabernacling of God in humanity, till the World shall become the Church which is the Body of Christ —

“Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every^{*}tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new.”

CHAPTER XXII

THE UNCTION OF THE SICK

The Teaching of St. James; Growth of the Medi-æval View; Roman Catholic Teaching

The Teaching of St. James

THE last instance from the Apostolic teaching (No. L) is in some ways the most important, since it led to the establishment of a definite rite for the healing of the sick —

“Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another that ye may be healed. . . . The supplication of a righteous man availeth much in its working.”¹

This, with the passage in St. Mark (No. 43), “and anointed with oil many that were sick, and healed them,” is the only reference in the New Testament to Unction, but a command so clear and practical from our Lord’s brother and apostle naturally produced important results.

It is exceedingly important to observe that, ac-

¹ Jas. 5¹³⁻¹⁵.

cording to St. James, Unction is for the healing of the body, and not for the remission of sins. The Apostle is describing two classes of people (*a*) the sick, and (*b*) those who are not only sick but also in grievous sin.

This is clearer in the Revised than in the Authorised Version: it may be made still clearer by a close translation, thus —

(*a*) "Is any among you sick? let him call for the presbyters of the Church; and let them pray over him, anointing him with oil in the Name of the Lord, and the prayer of faith shall make the sick man whole, and the Lord shall raise him up;

(*b*) "and if he have committed sins, remission shall be imparted to him: confess therefore your sins one to another, and pray one for another, that ye may be healed."

(*a*) The sick man is thus to be anointed in order that "the prayer of faith shall save him," *i.e.*, save him from sickness; for this is the normal meaning of *σώζειν* and the word is often translated "to make whole" in the English New Testament.¹ "And the Lord shall raise him up": again a word is used *ἐγείρειν* which is constantly employed of the miracles of healing.² Obvious as this is, it is worth mentioning, because, through a slip of mediæval copyists, the Latin of the Vulgate has a word for *ἐγχεῖν* which can bear the sense of "comfort" (*alleviabit*) and thus Roman Catholic writers have

¹ *c.g.*, Mt. 9²¹⁻²², "If I do but touch his garment I shall be made whole . . . thy faith hath made thee whole . . . and the woman was made whole;" in each case *σώζειν* is the word used.

² *c.g.*, Mt. 9⁶, "Arise (*ἐγχεῖν*) and walk."

generally said that the meaning is "the Lord shall comfort the soul of the sick man." A good deal of the current Roman teaching about Unction is due to this mistake.

(b) St. James then goes on to describe a second class of sick persons — those who have sins ¹ upon their consciences. When a sick man is in this condition he is to confess his sins, in order that "forgiveness may be imparted to him," ἀφεθήσεται αὐτῷ, in accordance with the Lord's commission — "whose soever sins ye forgive, they are forgiven unto them," ² where the same word is used for forgiveness or remission. It is not the Unction which conveys this remission, but Absolution following on confession of the sin. Two separate things are therefore described here — Unction for the body and Absolution for the soul.

It is most necessary to insist on this distinction, because by the Middle Ages men had come to think of Unction as conveying remission of sins; and thus it was that the idea of Unction as healing the body was bit by bit lost sight of. How all this came about can be studied in Father Puller's book on *The Anointing of the Sick*.³ This is not the place for a long technical discussion: in Father Puller's work the authorities will be found arranged with admirable clearness and erudition. None the less, a short statement may be useful here.

¹ Sins of a serious character, ἀμαρτίας, not merely "faults," as in the A. V. which follows a later and less accurate text.

² Jn. 20²³.

³ Church Historical Society, *The Anointing of the Sick in Scripture and Tradition*, by F. W. Puller; London, Society for the Promotion of Christian Knowledge, 1904.

Growth of the Mediæval View

Father Puller says —

“During the first seven centuries of our era, the custom of praying over sick people and anointing them with holy oil continued without any break.”¹

In the eighth century there is also evidence that healing was expected to follow, and in the tenth.²

And again —

“I can find no trace in the first seven centuries of sick people being anointed for the remission of their sins, or for the removal of the *reliquiæ* of sin, or to impart to them grace enabling them to die happily or courageously.”³

“I find no evidence of persons in *articulo mortis* being anointed with the object of preparing them for death.”⁴

In the period which we can easily remember by connecting it with the famous date, A. D. 800, the year of Charlemagne’s accession, a change began. Bishop Theodulph of Orleans issued, *c.* 800, a pastoral instruction on Unction, which “reads like a manifesto issued with the object of introducing a new observance,” in which Unction is ordered to be administered as a preparation for death.⁵

In the Councils of Chalon-sur-Saône (813) and

¹ Church Historical Society, *The Anointing of the Sick in Scripture and Tradition*, by F. W. Puller, p. 188. No certain instances, however, have been found in the records of the second century, till Tertullian’s case, A.D. 193-211. See p. 252.

² Puller, *Ibid.*, p. 201, n. 1.

³ Puller, *Ibid.*, p. 191.

⁴ Puller, *Ibid.*, p. 192.

⁵ Puller, *Ibid.*, pp. 193-4.

of Pavia (850) the idea that Unction conveys remission of sins is recognised.¹ It has grown up during the eighth and ninth centuries, and since the year 716, when it was still unknown.

The transition period, during which the primitive and the mediæval ideas existed together, had closed by c. 1151, when Peter Lombard limited the Sacraments to the mystical number seven, Unction being included among them; and his great influence over subsequent writers till the sixteenth century led to this enumeration being generally accepted, first in the West and a century later in the East.²

Owing to that conservatism which is natural and constant in matters liturgical, the mediæval service-books represented, and the present Roman service still represents, the transitional view of the ninth century, prayers for bodily healing being retained in a secondary place. The Council of Trent, however, in 1551 went a step further, established Peter Lombard's view as binding upon the Roman Church, and laid almost all the stress on the mediæval view that Unction exists to prepare the sick man's soul for death.

What that mediæval view was may be illustrated by two typical extracts. Archbishop Peckham's Manual, in his Constitutions of 1281, lays it down that —

“There are Seven Sacraments of the Church, the power of administering which is committed to the clergy. Five of these Sacraments ought to be received by all Christians in general; that is, Baptism, Confirmation, Penance, the Holy Eucharist and Extreme Unction, which last is

¹ *The Anointing of the Sick*, by F. W. Puller, pp. 72-8.

² Puller, *Ibid.*, pp. 251-264.

only for one who seems to be in danger of death; it should be given, if it may be, before a man is so far spent as to lose the use of his reason; but if he happens to be seized by a frenzy, or suffer from any alienation of mind, this Sacrament ought nevertheless to be administered to him, provided he gave signs of a religious disposition before his mind was disturbed. Under such qualifications Extreme Unction is believed to be beneficial to the sick person, provided he be a child of predestination, and *either procures him a lucid interval or some spiritual advantage.*"¹

Again, even the enlightened Dean Colet in his manual of instruction, called the *Catechysen*, which was drawn up about 1510, gives the following statement about Unction in the section on the Seven Sacraments —

"vii. By gracyous Enealynge [unction] and the last anoynynge, we be in our dethe commended to God."²

Roman Catholic Teaching

It may now be advisable to say a little more about the present position of Roman Catholics, who are of course bound by the decisions of the Council of Trent. That Council, by sanctioning the mediæval departure from Apostolic and primitive teaching on the subject, leads to curiously inconsistent views. The Decree, while providing a sentence about the health of the body "when it is expedient for the salvation of the soul," quotes the Vulgate mistranslation of "the Lord shall raise him up," and pushes it farther in the wrong direction, so that it becomes "alleviates the *soul* of the sick

¹ Lyndewode, *Provinciale*. The italics are, of course, our own.

² Lupton, *Life of Colet*, p. 287.

person"; and it claims principally for Unction that it remits unforgiven sins and the "remains" of sin.¹ Yet this remission of sins is reduced to a nullity by the order in the *Rituale Romanum* that Penance is to be administered (if the sick man's condition permit) *before* Extreme Unction. Thus no reliance is placed upon Unction for the remission of sins: they have, if possible, to be remitted previously by Absolution. Yet in the Roman Ritual, the words used at the solemn anointing of the different parts of the body refer *solely* to the remission of sins committed through those organs.² But, at the same time, prayers for recovery exist in other parts of the service³ which are much more definite than the vague "contingent" hope of the Council of Trent, because this service is much older than that Council, and represents an earlier stage when the Apostolic precepts had been kept more in view.

¹ Here are the words referred to from the Decree of the Council of Trent on Extreme Unction, caput ii:—" *Et oratio fidei salvabit infirmum; et alleviabit eum Dominus: et, si in peccatis sit dimittentur ei.* 'Res etenim hæc gratia est Spiritus sancti; cujus unctio delicta, si qua sint adhuc expianda, ac peccati reliquias abstergit; et ægroti animam alleviat, et confirmat, magnam in eo divinæ misericordiæ fiduciam excitando; qua infirmus sublevatus et morbi incommoda, ac labores levius fert; et tentationibus dæmonis, calcaneo insidiantis, facilius resistit; et sanitatem corporis interdum, ubi saluti animæ expedierit, consequitur.'"

² "*Ad oculos.* Per istam sanctam unctionem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per visum deliquisti. Amen." The same form is used at the anointing of the ears, nose, mouth, hands, feet and reins, "visum" being changed to "auditum," "odoratum," etc.

³ *e.g.* "Cura, quæsumus, Redemptor noster, gratia sancti Spiritus languores istius infirmi, ejusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer redde, ut ope misericordiæ tuæ restitutus, ad pristina reparetur officia."

The net result is that Extreme Unction in the Roman Church has ceased to be a rite for healing the sick and has become a rite for the comfort of the dying — that is to say, the precise opposite of what St. James intended, since it is used just when hope of recovery is gone. This was already the practice in the Middle Ages,¹ and it must therefore be admitted that our 25th Article had some justification in calling it a corrupt following of the Apostles.

Indeed, Cardinal Cajétan had already denied that Extreme Unction was a following of St. James at all. The Apostle, he says, describes Unction for the sick —

“whereas Extreme Unction is only given near the point of death, and tends directly (as the form of it intimates) to the remission of sins.”²

And Cajétan was one of the greatest of mediæval theologians, whose position to-day is still so high that his commentary on the *Summa* is printed with the text of that great work by order of Pope Leo XIII. But on the other hand there are eminent Roman Catholic authorities who say that “Extreme Unction *per se*, and so far as the primary institution of Christ is concerned, does not remit deadly sin.”³

¹ I have found a remarkable instance of this in a Danish Manual of 1513 (*Manuale Curatorum sec. usum cccl. Roskildensis*; ed. J. Freisen, Paderborn, 1898, p. 26), where Unction is forbidden to be used except when life is despaired of:—“De sacra unctione est notandum quod infirmo amministrari non debet nisi de vita desperatur, quia cura maxima debetur sacro oleo.”

² Qu. Puller, p. 39.

³ De Augustinis, Qu. Puller, p. 36.

Perhaps I have said enough to show how great is the confusion which the Roman Church has inherited from the Middle Ages, largely owing to the defective scholarship of that period. The inconsistencies and contradictions are so great that a Roman Catholic is generally able to deny, if he chooses, any definite statement made on the subject; but in spite of this, it is true that the net result of the confusion is that Extreme Unction has been, and is, regarded in the Roman Church as a Sacrament of the Dying. It is worth while to give an extract from a popular source to show what is commonly held on the subject. Father W. Humphrey, S.J., in a book on the Sacraments, which was originally published in *The Month*,¹ has a chapter which he heads —

THE SACRAMENT OF THE DYING

(*Extreme Unction*)

A few short extracts from it will suffice —

“Hence an end, and that the *principal* end, of this sacrament is to *strengthen* and to *comfort* the dying man. . . . Another and a *secondary end* of the Sacrament of Extreme Unction is proximately to *dispose* and *prepare* the parting soul for that new life on which it is about to enter. . . . There is a third, and a *contingent end* of Extreme Unction, and that is the *bodily healing* of the sick man *under certain conditions*.”

The italics belong to the original. Father Humphrey proceeds to describe the effects of Extreme

¹ *The One Mediator*, Art and Book Company, 2nd ed., 1894, chap. VII.

Unction, which he states are (1) "An *increase* of habitual, sanctifying grace," (2) "For the remission of sins," with reservations; (3) "*principally* . . . the removal of the *remains* of sin"; (4) "Nor is this all. There is yet another effect of the Sacrament of Extreme Unction. It affects not only the soul, but even the body of the sick man."

Thus even at the present day there are not inconsiderable traces retained in the Roman Church of the Catholic and Apostolic practice of healing the sick by Unction. Only this use of it as a "Sacrament of the Dying" (with possible bodily effects) is very far removed from "the prayer of faith" which "shall save him that is sick."

But, though Unction did undoubtedly come to be misused in the Middle Ages, it must always be clearly borne in mind that the spiritual healing of the sick was not given up in the Church. On the contrary, it flourished exceedingly, as we shall see in Chapter XXVII; and perhaps there is no stronger evidence of the reality of this religious power than the historic fact, that as Unction came to be reserved for a different purpose, the stream of spiritual healing did not evaporate but passed through other channels which also were primitive and scriptural.¹

¹ The Anglican use of Unction after the Reformation is mentioned in Chapter XXIX, the use of the Eastern Church on pp. 238, 257.

CHAPTER XXIII

THE MINISTERS OF UNCTION

ST. JAMES, speaking to Christians, tells them to call in the priests of the Church when anyone is ill. It is perhaps hardly necessary to point out that our word "priest" is a contraction of the "presbyter" (*presbuteros*) of the original, which means "elder"—just as our word "bishop" is a contraction of the Greek "*episcopos*," which means "overseer": the English Bible, with English inconsistency renders the one word "elder" and the other "bishop," although the English form of *presbuteros* is just as much "priest" as "bishop" is the English form of *episcopos*. This is a mere matter of words; but it is important to notice that St. James is clearly referring to a definite ministry when he speaks of "the elders of the Church." This does not, of course, mean that only priests can heal¹—nor indeed was it at first taken to mean that only priests could anoint—but it does mean that if a Christian seeks healing by Unction in Church order, the proper persons to call in are the regular ministry, the priests of the Church.

In the primitive Church another ministry was recognized—the "charismatic ministry" of those who possessed special *charismata* or "gifts" of the

¹ See p. 196.

Holy Spirit.¹ Such charismatic persons, laymen and laywomen, as well as clergy, could consecrate as well as administer the oil. A saint, for instance, who in the Middle Ages would have healed by word or touch, with prayer, might in earlier times use oil as the means of his miraculous or charismatic healing, blessing the oil himself.²

Nor was the consecration of oil in the regular ministry confined to bishops: it is the priests in St. James Epistle who use the oil "in the Name of the Lord," and this custom, which lasted over a thousand years in the West, is still retained in the East to-day, where oil is newly blessed for each sick person, and priests may bless it. It was indeed natural for this blessing to be given by the bishop when he was present, just as is done on other occasions at the present day — we have for instance, in our own English Liturgy, the concluding rubric, "Then the Priest (or the Bishop if he be present) shall let them depart with this Blessing." So in the *Apostolical Constitutions*, which may be dated about A.D. 375, we read —

"Let the bishop bless the water or the oil. But if he be not there, let the priest bless it, the deacon standing by. But if the bishop be present, let the priest and the deacon stand by."

The custom of confining the benediction of oil to the bishop happens to be a local Roman one: it grew up in the diocese of Rome as early as the fourth century, and the rule is for the bishops who

¹ e.g., *χαρίσματα λαμπάνων*, "gifts of healings," in 1 Cor. 12⁹.

² e.g., St. Simeon Stylites, who died in 460 and was a layman.

now follow the Roman rule to consecrate on Maundy Thursday enough oil to supply the parishes in their dioceses during the year. This local custom, however, only spread very slowly; and as late as 1050 (if not later) priests consecrated the oil at Milan, where indeed they could do so still if they chose.¹

The oil, thus blessed by bishop, priest, or charismatic person, could in early times be administered by a priest, or by a layman or laywoman, or by the patient himself. For instance, Innocent I, Bishop of Rome, wrote in 416 to Decentius, who had asked him whether a bishop could administer as well as a priest, that of course, a bishop could do what a priest could do,² and in the course of his answer he says of the oil —

“the holy oil of chrism, which, being consecrated by the bishop, it is lawful not for the priests only, but for all Christians to use for anointing in their own need or in the need of members of their household.”³

The Venerable Bede, c. 710, refers to this letter of Innocent I as proof that the oil, duly consecrated by a bishop, may be administered by all Christians “in their own need, or in the need of any members of their household.”⁴ An instance

¹ *The Anointing of the Sick in Scripture and Tradition*, by F. W. Puller, p. 302, n. 1.

² See e.g., the Life of St. Germain, Bishop of Auxerre, 418–448, who, during a terrible plague, the physicians being powerless, blessed some oil and anointed the swollen jaws of those who were sick, whereat they recovered. Qu. Puller, *Ibid.*, p. 179.

³ I give Fr. Puller's translation (*Ibid.*, p. 54). The right of laymen to administer Unction is sometimes hidden by mistranslation in controversial books, as in Cardinal Gibbons' *Faith of our Fathers* (44th ed., p. 438).

⁴ Puller, *Ibid.*, p. 48.

of a holy woman is St. Genevieve of Paris, who died c. 502 and used to heal the sick with oil which it appears was the ordinary *Oleum Infirmorum* that had been consecrated by the Bishop.¹ It was probably in the ninth century, as the views about Unction changed, that the ministry was restricted to priests.

Now it is not difficult to summarise the lesson which we glean from these examples. The power of conferring physical benefit by the use of Unction lies in the whole Church; in different places and ages different rules have existed as to how this power should be exercised. Any local Church has still the right to make its own rules; but in any case, since the power belongs to the body as a whole, it should be exercised through that body and not irresponsibly by individuals: priests and bishops possess the authority inalienably and by Apostolic command to anoint the sick, and the function may be delegated to laymen, just as baptism is in cases of necessity; but such delegation, if it be necessary, should be done by the Church itself with due safeguards against disorder and superstition. In the earlier centuries of the Church Catholic, charismatic persons were recognised in addition to the regular ministry: this may be done again, but until it is done, the right of setting apart oil for the sick is reserved in Church order to bishops and priests; though it would seem that oil thus set apart might in cases of necessity be administered by laymen. These, I think, are sensible

¹ For this and other instances, see Puller, *The Anointing of the Sick in Scripture and Tradition*, chap. iv.

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safeguards. Meanwhile there are many other ways in which laymen and laywomen can minister spiritually to the recovery of the sick, as we shall see in the chapters that follow.

PART III—FAITH-HEALING FROM THE SECOND CENTURY TO MODERN TIMES

CHAPTER XXIV

WORKS OF HEALING IN THE PRIMITIVE CHURCH

IN the Second Part of this book we considered the therapeutic records of the Gospels, and of that first age of the Primitive Church which is contained in the New Testament; including a statement of later developments in the case of Unction, since it would have been difficult otherwise to deal adequately with the teaching of St. James.

Let us in Part III give a series of typical instances which illustrate the persistence of faith-healing, through a great variety of ways, in the succeeding ages of Christendom.

So far as possible, we will leave the documents to speak for themselves, only supplying brief introductions, and italicising a word here and there for the convenience of the reader.

Quadratus, 126 or 127, A.D.

The earliest Christian Apology which is known outside the New Testament is that of Quadratus of Athens, who presented his work to Hadrian on that

Emperor's visit to Athens in 126 or 127. Only the following fragment remains of this Apology, which is worth printing here as it stands; for though it recounts no contemporary work, it gives a peculiarly interesting testimony to the permanence of those healing miracles which are recounted in the Gospels.

"But the works of our Saviour were always visible, because they were true. Those, namely, who were *freed from disease*, or who were called back from death to life, were not only seen of men whilst they were being healed or called back to life, but also were seen in the time that followed. Nor was this only for so long as our Saviour remained upon earth, but they survived long after his departure, so long indeed that *some of them have lived on even to our own time.*"¹

St. Justin Martyr, c. 100 — c. 163 A.D.

Justin the philosopher was martyred c. 163, in the reign of Marcus Aurelius. He wrote a dialogue with a Jew named Trypho, and two Apologies, the first addressed to Antoninus Pius, and the second to the Roman Senate.

In the Dialogue with Trypho he bears witness to the existence of *charismata* —

"For one receives the spirit of understanding, another of counsel, another of strength, *another of healing*, another of foreknowledge, another of teaching, another of the fear of God."²

In the same dialogue he speaks of *Exorcism*; and, arguing with a Jew, he claims that, while even the use of Jehovah's name is only sometimes suc-

¹ Quadratus, in J. C. T. von Otto, *Corpus Apologetarum*.

² *Trypho*, 39.

cessful, exorcism in the name of Christ always succeeds. He must have been confident that the evidence for this was abundant and convincing —

“For every dæmon when exorcised in the name of this very Son of God . . . is overcome and subdued. But though you exorcise every dæmon in the name of any of those who were amongst you — either kings, or righteous men, or prophets, or patriarchs — it will not be subject to you. But if any of you exorcise it by the God of Abraham, and the God of Isaac, and the God of Jacob, it will perhaps be subject unto you.”¹

In the Second Apology he makes a similar appeal to the abundant evidence of facts —

“And now you can learn this from what is under your own observation. For numberless dæmoniacs throughout the whole world, and in your city, *many of our Christian men* exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, *have healed and do heal*, rendering helpless and driving the possessing dæmons out of the men, *though they could not be cured* by all the other exorcists and those who used incantations and drugs.”²

St. Irenæus, A.D. 180

St. Irenæus, Bishop of Lyons, also claims as a matter of common knowledge, the power in the Catholic Church to heal; his list is a wide one, and includes even the raising of the dead. He is here speaking of certain heretics “who are said to perform miracles,” and he replies that they cannot —

“For they can neither confer sight on the *blind* nor hearing on the *deaf*, nor chase away all sorts of dæmons

¹ *Trypho*, 85.

² Justin Martyr. *Second Apology*, 6, cf. *Trypho*, 30.

(except those that are sent into others by themselves — if they can even do as much as this): nor can they cure the *weak*, or the *lame*, or the *paralytic*; or those who are distressed in any other part of the body, as has often been done in regard to bodily infirmity. Nor can they furnish effective remedies for those external accidents which may occur. And so far are they from being able to raise the *dead*, as the Lord raised them (and the Apostles did by means of prayer, as has been frequently done in the brotherhood on account of some necessity — the entire church in that particular locality entreating with much fasting and prayer, the spirit of the dead man has returned, and he has been bestowed in answer to the prayers of the saints —) that they do not even believe this can possibly be done.”¹

By Laying-on of Hands

A little further on he speaks again of healing and exorcism; and it will be noticed that he mentions the Laying-on of Hands and not Unction. The *charismata*, he says, are exercised every day for the Gentiles, and no fees are taken. Irenæus here refers to Mt. 10⁸, and refers to that text in its right connection, not misapplying it to almsgiving as is our modern custom.

“Wherefore, also, those who are in truth his disciples receiving grace from him, do in his name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from him. For some do certainly and truly drive out *dæmons*, so that those who have thus been cleansed from evil spirits frequently both believe and join themselves to the Church. . . . Others again *heal the sick by laying their hands upon them*, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the

¹ *C. Heres*, Bk. II., chap. 31, 2.

number of the gifts which the Church throughout the whole world has received from God in the name of Jesus Christ . . . and which she exerts *day by day* for the benefit of the *Gentiles*, neither practising deception upon any, *nor taking any reward from them*. For as she has received freely from God, freely also does she minister.”¹

So far the only instance given of the *manner* of healing since the first century has been the Laying-on of Hands on p. 245. At this period we come to the first definite mention of Unction since St. James in the first century, the cure, namely, of the Emperor Septimius Severus between A.D. 193 and 211, mentioned by Tertullian in 211. Since, however, it will be convenient to take these with similar cases of the use of oil and other medicaments, we will group such cases together in Chapter XXV, merely recording the principal names here, in their order, together with the remaining instances (in italic) to be given in this chapter —

193-211.	Tertullian: Unction	p. 252
249.	<i>Origen</i>	pp. 247-8
c. 350.	Liturgy of Serapion: Oil, water, bread	pp. 256-7
354.	St. Jerome (St. Hilarion): Bread	p. 258
† c. 355.	St. Parthenius: Oil.....	p. 264
375.	Apostolic Constitution: Oil, water.	p. 258
c. 395.	St. Martin: Oil.....	p. 260
† 397.	<i>St. Ambrose</i> : Relics.....	p. 248
c. 400.	Testamentum Domini: Oil, water.	p. 259
† 407.	St. Chrysostom: Sanctuary oil....	p. 268
† 430.	<i>St. Augustine</i> : Sacraments, Saints	p. 271
640.	Sophronius: Incubation	p. 279
673-735.	Bede: Oil, water, bread, relics, Saints	pp. 262, 276

Later instances are given in the Appendix.

¹ *C. Heres*, Bk. II., chap. 32, 34.

Origen, 249 A.D.

Origen (c. 185-253) has no superior among the Greek Fathers; and perhaps, among the Latin, Augustine alone can be claimed as his rival in greatness of mind. He was of Egyptian race, the son of a martyr; he taught in the famous school of Alexandria, living, it is said, on sixpence a day; and his reckless courage ended at last in his torture in 251, and his death two years later at Tyre. No early writer is so "modern" as he, and none had a more redoubtable opponent than he in Celsus, against whom he wrote the greatest Christian apology. Once more, then, we have a Christian, writing under acute criticism, and sure of being able to verify his statements. Thus, after referring to the miracles of the Apostles, he writes with cautious restraint —

"And there are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, *and perform many cures*, and foresee certain events, according to the will of the Logos."¹

Though thus modestly referred to, these "traces" were neither few nor unsubstantial. He says in the next Book —

"For they [the Jews] have no longer prophets or miracles, traces of which to a considerable extent are still found among Christians, and *some of them more remarkable* than any that existed among the Jews; *and these we ourselves have witnessed.*"²

¹ *C. Cels.*, Bk. I, chap. 46.

² *Ibid.*, Bk. II, chap. 8. Cf. also Bk. VII, chap. 8.

For more than seven hundred years faith-healing had been carried on in the Temples of Æsculapius. In his characteristic modern way Origen does not deny this, "since the cure of bodies is a moderate (μέσον) thing, and a matter within reach not merely of the good but also of the bad." ¹

And when it is said of Æsculapius that a great multitude both of Greeks and barbarians acknowledge that they have frequently seen, and still see, no mere phantom, but Æsculapius himself, healing and doing good—he replies by referring to the greater healing power of Christ—

"And some [Christians] give evidence of their having received through this faith a marvellous power by *the cures which they perform*, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of his history. For by these means we too have seen many persons freed from grievous *calamities*, and from *distractions of mind* [ἐκστάσεων] and *madness*, and *countless other ills*, which could be cured neither by men nor dæmons." ²

St. Ambrose, Bishop of Milan, 340-397
(*Relics*)

There could not well be better historic evidence than that of such an eye-witness as St. Ambrose, the foremost public man of his day, and one of the greatest of Christian saints, trained as a lawyer and a magistrate, famous as a heroic bishop and enshrined in human memory as one of the Four Doctors of the Latin Church. He tells in his 22nd

¹ *C. Cels.*, Bk. III, chap. 25.

² *C. Cels.*, Bk. III, chap. 24.

Letter how the bodies of the two martyrs, Ger-vasius and Protasius, were discovered beneath the pavement of the church during the great struggle with the Arianising Empress, Justina. The Arians denied the merits of the Martyrs, whereupon St. Ambrose replies that "the benefits of the Martyrs are shown by the recovery of the healed," and he gives an instance of a blind man —

"The man is well known: when in health he was employed in public trade; his name is Severus, a butcher by business. When his affliction befel him, he laid down his employment. He calls as his witnesses those men by whose charities he was supported; he summons as witness of his present visitation the very men who bore testimony to his blindness. He declares that when he touched the border of the garment with which the martyrs' bodies were clothed, his sight was restored to him."

Proceeding, he gives the *rationale* of such relics (to which we shall refer again¹) in the admirable words:

"Is not this like what we read in the Gospel? For the power which we admire proceeds from one and the same Author; nor does it signify whether it is a work or a gift, seeing that he confers gifts in his works and works by his gifts."²

It is worth noting here that *St. Chrysostom* (347-407), though he constantly speaks in his Homilies of miracles having ceased, did not include spiritual healing in this category, but refers to it as a matter of common occurrence in a passage which is quoted in the next chapter.³

¹ See p. 270.

² *Letters of St. Ambrose*, No. 22, 17-18. (Library of the Fathers Translation.)

³ See p. 268.

*St. Augustine (354-430)**(Sacraments and Prayers of the Saints)*

St. Augustine, writing in the next century, 426 A.D., bears witness to the fact that miracles were going on in his time,¹ though they were not widely known, like those recorded in the Bible. His words remind us that a great many more miracles happened than were recorded, in days when there were no newspapers and no committees of doctors: we are so often impressed by the danger of exaggeration in early narratives, that it is well to remember the other side — there is, it is true, often overstatement, in the case of second-hand witnesses, as to quality, but the quantity is hardly represented at all. St. Augustine himself in earlier days had thought that miracles had ceased altogether, but with growing experience he altered his mind; and he now says —

“And for miracles, there are some wrought as yet, partly by the *sacraments*, partly by the *commemorations and prayers of the saints*, but they are not so famous, nor so glorious as the other; for the Scriptures which were to be divulged in all places, have given lustre to the first, in the knowledge of all nations, whereas the latter are *only known unto the cities where they are done*, or some parts about them. And, generally, there are few that know them there, and many that do not, if the city be great; and when they relate them to others, they are not believed so fully, and so absolutely as the other, although they be declared by one Christian to another.”²

¹ See also p. 270.

² Augustine, *The City of God*, Bk. XVIII, chap. 8 (ed. Healey, 1903, pp. 237-8).

CHAPTER XXV

THE EARLY USE OF OIL AND OTHER MEDICAMENTS

The First Three Centuries; The Liturgy of Seraphion; Oil, Water, and Bread; Combination of Spiritual and Medical Treatment; Drugs

As the reader has been reminded in Part II, the New Testament shows clearly that in Apostolic times religious healing was applied in a variety of ways, and there was no trace of any idea that it could only be administered through Unction or that it was limited to one particular ministry.

We find the same free diversity of method throughout Christian history. The earliest allusions to the subject outside the New Testament cycle mention the use of Christ's Name and the laying-on of hands;¹ and even in the first six centuries, when we know that Unction was used strictly for healing purposes, we find abundant evidence that other means were freely used as well, and that Unction itself, as we have seen, was not restricted to the official ministry of the Church. Indeed, as it became so restricted, it lost its original use, and was supplanted for spiritual healing by other methods which had for the most part been also used from early times. The Spirit blew where

¹ See pp. 244-5.

it listed, and religious healing went on under varying forms.

The first definite mention of anointing after St. Mark and St. James, is, as we have said, in Tertullian —

Tertullian, 211 A.D.

(Mention of Unction)

Tertullian, in his letter to the proconsul of Africa, Scapula, pleads with that official to cease persecuting the Christians, and in the course of his argument he mentions that many of the heathen, and even some advocates who were briefed against Christians, had been supernaturally healed by them. Writing in the reign of that Antonine who is known to history by the nickname of Caracalla (211–217), he instances as specially notable the cure of that Emperor's father, the Emperor Septimius Severus (193–211) by a Christian; and this is the first certain mention of the use of oil after the Epistle of St. James. It is clear that since Christians could thus use Unction for pagans they would much more use it among themselves —

“All this might be officially brought under your notice, and by the very advocates who are themselves also under obligations to us, although in court they give their voice as it suits them. For the clerk of one of them, who was liable to be thrown upon the ground by an evil spirit, was set free from his affliction, as was also the relative of another and the little boy of a third. *And how many* men of rank (to say nothing of common people) have been delivered from dæmons and *healed of diseases?* Even Severus himself, the father of Antonine, was graciously mindful of the Christians. For he sought out

the Christian Proculus, surnamed Torpacion, the steward of Euhodias, and in gratitude *for his having once cured him by anointing* [*per oleum*], he kept him in his palace till the day of his death.”¹

This instance then makes it reasonably certain that oil was commonly used for religious healing in the second century, as it certainly was used before 211. Before we proceed to quote the first certain liturgical instance — that of Serapion in the fourth century — it is necessary to mention the allusion to this subject in the Report of the Lambeth Conference, 1908.² After a curious reference in the Encyclical Letter to the “alleged origin” of Unction — words that do not occur in the formal Resolutions, which speak without this unnecessary suspicion of “the practice commanded by St. James” — the Report of the Committee makes the following statement — “Moreover, so far as the Committee is aware, there is no clear proof of the use of Unction for the sick in the Christian Church until the fourth century.” It concludes by refusing to “recommend” Unction, in view of this evidence.

This statement, which has crept into an otherwise admirable report, needs mention because it illustrates two tendencies which have often vitiated such utterances in the past. In the first place it presents us with what we may call the theology of

¹ *Ad Scapulam*, 4. (Ante-Nicene Christian Library Translation.)

² Published by the Society for the Promotion of Christian Knowledge. See further on p. 309. It must be remembered that a very numerous minority was opposed to this part of the resolution (see p. 311): the growth of that minority in recent years is remarkable, and will no doubt continue.

gaps, which was once more common than now — in the days when many persons staked their faith upon the gap between men and monkeys, or between organic and inorganic matter, and feared that their belief in God would evaporate if the “missing link” were discovered or if protozoa were created in the laboratory. Everybody knows that this is a vicious principle: yet in certain matters there are still theologians who will take their stand cheerfully upon some ever-shrinking territory of nes-
cience, and rest their convictions upon a gap in our knowledge.¹ This gap is especially significant in their eyes if it occurs in the first six centuries (which for controversial purposes is always reduced to the first three, when the gap shows signs of filling): thus the Report of the Lambeth Conference lays great stress upon the statement that “there is no clear proof of the use of Unction for the sick in the Christian Church until the fourth century,” and principally for this reason declines to recommend it. Now it would matter very little if this statement were correct, since the habit of thought which attaches such vast importance to very early centuries is obsolescent; in the light of evolution we can no longer think that one age was better developed than another merely because it was earlier in date, since the exact opposite must be normally the case. But in the second place, there is a vicious minimising of the evidence; for it is not correct to say that there is no proof of Unction till

¹ The shrinking of the territory is well illustrated in this very connection by the recent discovery of Serapion's Sacramentary. See p. 256.

the fourth century. We have two important instances in the first century, and those from the pens of an Evangelist and of an Apostle. The statement, therefore, must be reduced to this — that in the scanty records of the second and third centuries there is no evidence. But even this is not true, for the record of Tertullian, which we have given, proves that there *is* evidence between the years 193 and 211; besides which it is extremely improbable on the face of it that the Christians of that period would have neglected the precepts of St. James, at a time too when oil was in universal medical use. All, then, that the Committee of the Lambeth Conference had a historical right to say was that *as yet no certain instance has been found in the third century*.¹ To refuse a recognition of Unction because of this — to base the practice of the twentieth century upon a gap in our knowledge of the third — is surely the reduction to absurdity of this method of argument. The Committee was therefore wise, if somewhat illogical, in giving back with one hand what it had taken away with the other, and in concluding by the assurance that it “does not wish to go so far as to advise the pro-

¹ “No certain instance,” because the Blessing of Oil at the Eucharist in the Canons of Hippolytus (Canon 28, ed. Achelis, p. 56) is vague in its reference to health, and many regard the oil merely as part of the first-fruits which are mentioned as being blessed at this part of the service. It may, on the other hand, mean more than this: but so far as our present knowledge goes it cannot be treated as evidence, interesting though it is. These canons do however illustrate the existence of healing in some form; for the grace or *charisma* of healing is prayed for in the form for ordaining bishops and priests.—(*Ibid.*, Canon 3, p. 46, c. 24, p. 117).

hibition of its use, if it be earnestly desired by the sick person.”¹

The question is sometimes obscured by reading into these early practices the notions of what was called in later times the Sacrament of Unction. This is not what we are looking for. As we shall see, the earlier Christians used oil, and also other things which were common articles of medicine,² and therefore were appropriate materials for the spiritual healing of the sick.

The Sacramentary of Serapion, c. 350

(Oil, Water, Bread)

We find this use of other materials shown at once in our earliest liturgical instance, the recently discovered Sacramentary of Serapion, where water and bread, as well as oil, are consecrated for the healing of the sick. This document belongs to the middle of the fourth century, for Serapion, who was Bishop of Thmuis in Egypt, was a contemporary and friend of St. Athanasius. In the following prayer, both water and oil are consecrated during the Eucharist —

“Prayer concerning the *oils* and *waters* that are being offered:—

“We bless through the Name of thy Only-begotten, Jesus Christ, these creatures. We name the Name of him who suffered, who was crucified, and rose again, and who sitteth on the right hand of the Uncreated, upon this *water* and this *oil*. Grant healing power upon these creatures, that every fever and every dæmon and every sickness may depart through the *drinking* and the *anointing*,

¹ See p. 311.

² See pp. 256-66.

and that the partaking of these creatures may be a healing medicine and a medicine of complete soundness in the Name of the Only begotten, Jesus Christ, through whom to thee are the glory and the strength in the Holy Spirit to all the ages of the ages. Amen.”¹

In addition to oil and water, the same Sacramentary of Serapion includes *bread* as a thing to be blessed for a means of healing; for another prayer — which asks that all who are anointed, “or are partaking of these thy creatures,” may have healing power to throw off every disease and infirmity, to be a prophylactic against every dæmon, for a driving out of every fever and every infirmity, and “for health and soundness in all their parts of soul [ψυχῆς], body [σώματος], spirit, [πνεύματος]” — has this heading —

*“A Prayer for Oil of the sick, or for Bread, or
for Water.”*

Thus we find that in the fourth century these three things were used liturgically for healing purposes, and there was no restriction to Unction even in the service books. That was a thing which came later as ecclesiastical matters lost their earlier freedom and were more strictly regulated. But there is perhaps a trace of the consecration of the three things in the conservative East to-day: for, in the Service of Unction in the Russian Church, the *Trebnik or Book of Needs* orders the cruet of oil to be placed on a dish of wheat, and mentions the pour-

¹ *Journal of Theological Studies*, Vol. I, p. 108. The italics are my own.

ing of *water or wine* "into the cruet of prayer-unction."¹

St. Jerome, c. 390 A.D.

(Unction and Blessed Bread used by St. Hilarion)

We may illustrate this by two short extracts from St. Jerome, which show that he also believed in spiritual healing. They are from his *Life of St. Hilarion* (c. 390), and have not the advantage of being an exactly contemporary account, since Hilarion had died in 371; but they serve to illustrate St. Jerome's views on the subject. Hilarion, by the way, seems to have been a layman.

"But lo! that parched and sandy district, after the rain had fallen, unexpectedly produced such vast numbers of serpents and poisonous animals that many, who were bitten, would have died at once, if they had not run to Hilarion. He therefore *blessed some oil*, with which all the husbandmen and shepherds touched their wounds, and found an infallible cure."²

"There used to congregate about him bishops, presbyters, crowds of clerics and monks, of Christian matrons also, and a rabble of unknown persons . . . and even judges and others holding high positions. These all came to him with the object of receiving at his hands the *bread or oil* which he had blessed."³

Apostolical Constitutions, c. 375 A.D.

(Oil, Water)

Of about the same date are the *Apostolical Constitutions*, which contain a prayer showing that the

¹ G. V. Shann, *Book of Needs*, pp. 83, 94.

² S. Hieron. *Vit. S. Hilarion*, chap. 32 (P. L. XXIII, 46). Trans. Puller, *Anointing of the Sick*, pp. 164-7.

³ *Ibid.*, chap. 30.

men and women of the congregation used to bring oil and water to church in order that both materials might be blessed by the bishop or the priest for healing purposes. The prayer is given both in Greek and English by Father Puller.¹

"But concerning water and oil, I, Matthias, make a constitution.

"Let the bishop bless the water or the oil. But if he be not there, let the presbyter bless it, the deacon standing by. But if the bishop be present, let the presbyter and the deacon stand by; but let him say thus: 'O Lord of Sabaoth, the God of Hosts, the Creator of the waters, and the bountiful supplier of oil, who are compassionate and a lover of mankind, who gavest water for drink and cleansing, and oil to make a cheerful countenance for the exultation of joy. Do thou now sanctify this water, and this oil, through Christ, in the name of him that offered or of her that offered, and give to these things a power of producing health and of driving away diseases, of putting to flight dæmons, of dispersing every snare through Christ our Hope, with whom to thee be glory, honour, and worship, and to the Holy Ghost, for ever. Amen.'"

Testamentum Domini, c. 400 A.D.

(Oil, Water)

Another early instance of the hallowing of oil and water for the sick is supplied by an Eastern work which is variously ascribed to c. 360 and c. 400.

"If the priest consecrate oil for the healing of those who suffer, let him say thus quietly, placing the vessel before the altar:—

¹ Puller, *Anointing of the Sick*, pp. 84, 318.

"O Lord God, who has bestowed upon us the Spirit, the Paraclete, the Lord, the saving and unshaken Name, which is hidden from the foolish but revealed unto the wise: O Christ, who didst sanctify us, and by thy mercies dost make the servants whom thou choosest wise with the wisdom that is thine, who didst send the knowledge of thy Spirit to us sinners by the holiness which is thine, bestowing on us the power of the Spirit; who art the Healer of every sickness and of every suffering; who didst give the gift of healing to those who were accounted worthy of this by thee: send on this oil, which is the type of thy fatness, the delivering [power] of thy good compassion, that it may deliver those who labour and heal those who are sick, and sanctify those who return when they approach to thy faith; for thou art mighty and [to be] praised for ever and ever. *The People: Amen.*

*"Likewise the same also over water."*¹

St. Martin, c. 395

(Oil Blessed and Drunk)

Both anointing and drinking are mentioned in Serapion's prayer; but it does not follow that the oil was always to be used for the former and the water for the latter purpose. Consecrated oil was sometimes drunk, as in the following nearly contemporaneous account of the famous St. Martin, Bishop of Tours. The narrator of the story, Gallus, says of it — "That this may not appear incredible to any one, let Evagrius, who is here, furnish you with a testimony of its truth; for the thing took place in his very presence."

"He then blesses a little oil, with a formula of exorcism and holding the tongue of the girl with his fingers,

¹ James Cooper and Arthur John Maclean, *The Testament of our Lord*, 1902, pp. 77-8.

he poured the consecrated liquid into her mouth. Nor did the result of the power thus exerted disappoint the holy man. He asks her the name of her father, and she instantly replied. The father cries out, with a mixture of joy and tears, and embraces the knees of Martin; and while all around are amazed, he confessed that then for the first time he had heard the voice of his daughter.”¹

St. Theodore, c. 350

(The Drinking of the Blest Water)

A contemporary instance of the drinking of blest water is given by Father Puller. It took place at Tabenna in Upper Egypt about the time when Serapion was Bishop of Thmuis in the Nile Delta. The narrator, Ammon, had known the abbot, St. Theodore, of whom he tells the story.

“A girl was dying in her father’s house, which was not very far from the Monastery at Tabenna. The anxious father came to Tabenna, and begged the holy Abbot Theodore to come to his house and pray over his daughter and recover her. Theodore was not able to go at that time, but pointed out that God, being omnipresent, could hear his prayers for the girl, even though they were not offered in her presence. Then the father got a silver cup full of water, and brought it to Theodore, and said, “I am a man of little faith; I beg as a favour of you that you will at any rate *invoke the name of God over this water* on behalf of my daughter; for I believe that God will hearken unto you, and will make this water a medicine of recovery for her.

“Then Theodore taking the cup looked up to heaven, and prayed with tears, and made the sign of the cross of Christ over the water. And the father took the cup of holy water and hurried back to his home, and *forcing*

¹ Sulpicius Severus, *de vita B. Martini*, c. 16, P. L. xx, 169. Trans. Puller, *Anointing of the Sick*, pp. 160-1.

*open the closed mouth of his daughter, poured into it some of the water which had been blessed, and the girl recovered."*¹

St. Cuthbert, †687

The same thing is found three centuries later. It so happens that in Bede's Life of St. Cuthbert, written from the testimony of witnesses then living, we are told of healing by means of water, oil, and bread in three successive chapters.

"xxix: How through his priest he cured the wife of an earl through holy water."

"Cuthbert . . . having blessed the water which was brought to him, gave it to the priest, directing him to sprinkle it on the patient. He entered the bedroom in which she lay as if dead, and sprinkled her and the bed, and poured some of the healing draught down her throat." The lady, we are told, got up at once and ministered to those who had cured her.²

"xxx: How he cured a girl of a pain in the head and side by anointing her with oil."

A sister of Ethelwald "at that time attendant on the man of God but now abbot of the monastery of Melrose," had been "during a whole year troubled with an intolerable pain in the head and side, which the physicians utterly despaired of curing." Cuthbert, "in pity, anointed the wretched woman with oil. From that time she began to get better, and was well in a few days."³

"xxxi: How he cured an infirm man by consecrated bread."

Cuthbert was not present. Hildemer, a prefect, lay "apparently near death." One of his friends mentioned

¹ *Acta Sanctorum*, Tom. iii, Mai., p. 67¹. Trans. Fuller, *Anointing of the Sick*, p. 93.

² J. A. Giles, *Patres Ecclesiæ—St. Cuthbert, Bede*, IX, pp. 303-4.

³ *Ibid.*, pp. 305-6.

that he had with him some consecrated bread which St. Cuthbert had given him. Those present were very pious laymen: "turning to one another, they professed their faith, without doubting, that by partaking of that same consecrated bread he might be well. They put a little of the bread in a cup of water, and gave it him to drink," whereat immediately "all his inward pain left him, and the wasting of his outward members ceased." A perfect recovery speedily ensued.¹

Thus we are always in the realm of healing by faith, and one symbol is as good as another.

The Combination of Medical and Spiritual Treatment

There can be little doubt that both oil and water were devoted to a religious use because of their common employment in medicine and surgery as well as for ordinary food. There are many incidents, like that of the leper, Naaman the Syrian,² of supernatural cures by means of washing; and baths were frequently prescribed in the church incubations.³

Modern science has taught us how necessary it is to drink a good deal of water in order to carry away the toxins from the various internal organs, and this must always have been realised in some measure. Oil has still its uses in modern therapeutics, and it was a constant remedy in ancient times. Thus there were two reasons for choosing both oil and water: one was that they were familiar to the

¹ J. A. Giles, *Patres Ecclesiæ*—St. Cuthbert, Beda, IX, p. 307.

² 2 Kings, 5¹⁰⁻¹⁶. The case of Naaman is quoted by our Lord in Lk. 4²⁷.

³ M. Hamilton, *Incubation*, p. 154.

patient and conveyed the idea of healing — or, as we should say, they gave a “suggestion” of recovery. The other reason was that often they must have been used as ordinary medicaments; in such cases a pious doctor or nurse would naturally accompany the use with prayer, so that there must have been in practice an imperceptible gradation between the purely medical use on the one hand and the purely ecclesiastical use on the other. The use of medicine and surgery side by side with “miracle” was perfectly natural and reasonable, and it was common.¹ The Church has no quarrel with the doctors and no prejudice against matter; so that sometimes it is difficult to know whether oil, for instance, was used medically or spiritually, or in both ways. In some cases of recorded miracles the saint seems distinctly to have used the oil partly for its physical results. Here are three instances from Father Puller’s book,² all of them written by contemporaries and friends —

St. Parthenius, Bishop of Lampsacus, c. 335–355

“Then getting up, he gently and gradually *softened the man’s body* with the holy oil [the man was ‘altogether withered’], and straightway made him to rise up healed.”

*St. Macarius of Alexandria and four other Monks,
c. 375 A.D.*

This account was written by the well-known writer, Rufinus, who was an eye-witness —

¹ See *e.g.*, St. John of Beverly on pp. 353–8, and St. Catharine of Siena on pp. 365–70.

² Puller, *Anointing of the Sick*, pp. 155–8.

“(A man, withered in all his limbs and especially in his feet).” “But when he had been *anointed all over by them* with oil in the Name of the Lord, immediately the soles of his feet were strengthened. And when they said to him, ‘In the Name of Jesus Christ . . . arise, and stand on thy feet, and return to thy house,’ immediately arising and leaping, he blessed God.”

St. Macarius of Alexandria, c. 390

This account was written by Palladius, the friend of St. Chrysostom, who was with St. Macarius at the time —

“But at the time when we were there, there was brought to him from Thessalonica a noble and wealthy virgin, who during many years had been suffering from paralysis. And when she had been presented to him, and had been thrown down before the cell of the blessed man, he, being moved with compassion for her, *with his own hands anointed her during twenty days* with holy oil, pouring out prayers for her to the Lord, and so sent her back cured to her own city.”

Drugs

Clearly then no special efficacy is attributed to the use of oil. One vehicle is as good as another, and all vehicles may be dispensed with, as we have seen, and shall see again, by the use of prayer alone. Some substances were more usual because of their associations, and their seemliness: these were blessed at the altar; but there seems to have been no idea that any religious barrier separated them from others. Here, for instance, is a little story told by the Church historian Sozomenus about a contemporary of his own named Aquilinus, who was suffering from a form of yellow fever —

Sozomenus † c. 450

“When nearly dead, he ordered his servants to take him to the house of prayer, saying that either he would die there, or be rid of the disease. A divinity appeared to him by night as he lay there, and ordered him to mix with his food a drug made of honey, wine, and pepper. This cured the man of his disease.”¹

Or again, if we take another contemporary account, that of Sophronius, Patriarch of Jerusalem, who died c. 640, we find mentioned as used at the Church of St. Cyrus and St. John, at Menuthes, in Egypt,² the following medicaments among others — A dried fig, myrtle in wine, a piece of lemon; and as a plaster, honey and sisamos, mixed with biscuit, lentils, and as an ointment for lameness, salted quail, and for paralysis, roasted figs mixed with wine, and green leaves for liver complaint. These things were all used for the purpose of obtaining a miraculous cure; and Sophronius, who took special pains in investigating matters on the spot, tells us that they were successful.³

But we need not leave the subject of oil itself to find abundant evidence of its use in ways that have little to do with Unction in its ritual sense — with what came to be called “the Sacrament of Unction” in the Middle Ages. Fifty per cent., for instance, of the prescriptions mentioned by Sophronius at the Church of Saints Cyrus and John contain oil or wax from the sanctuary lamps. Oil was such a favorite substance in ancient times, and

¹ Sozomenus, *Eccles. Hist.*, II, 3. Tr. M. Hamilton, *Incubation*, p. 140.

² See pp. 269, 278.

³ M. Hamilton, *Incubation*, pp. 152-4.

is so easily carried and applied, that it was frequently used for supernatural cures when it was hallowed in this manner. Furthermore it has the great practical advantage of going a long way; and not only had it many holy associations — from the Parable of the Good Samaritan onwards — but great quantities of it were constantly being hallowed by burning in lamps that hung before holy things. I have said that this had little to do with “the Sacrament of Unction” in the mediæval and modern sense; but I do not suppose that in earlier times the distinction would have had any meaning — it seems that a Christian healer would have used in the same way either oil that had come from a sacred place or oil that had been blessed by a priest, bishop, or by a charismatic.

CHAPTER XXVI

RELICS AND PILGRIMAGES

Lamps; Relics; Incubation; Mediæval Shrines; The Pilgrim

AT the end of the last chapter we referred to the custom of taking oil from a lamp in some holy place. The therapeutic success of such a use is attested by a brilliant and heroic name.

St. Chrysostom, 347-407 A.D.

(Oil from Sanctuary Lamps)

He is speaking in one of his Homilies, of the superiority of the Church over ordinary houses, and says of the altar and its lamp —

“For what is here that is not great and awful? Thus both this Table [the altar] is far more precious and delightful than that [table in your own houses], and this lamp than that [lamp in your own houses]; and this they know, as many as have put away diseases by anointing themselves with oil in faith and due season.”¹

Here St. Chrysostom is definitely speaking of the altar-lamp. When, however, the body of a saint lay beneath the altar, the oil of such a lamp would, in these early times, have been considered “Oil of

¹ *Homilies on St. Matt.* No. 32.

the Saints"; and lamps also before pictures are mentioned in the passage by Scudamore below, while his Western instances are all of lamps from the tombs of saints.

"Oil of the Saints."

"Far more common are stories of healing by oil from a lamp burnt in honor of Christ or the saints. The following examples are from the East. The wounded hand of a Saracen was healed by oil from a lamp before the icon of St. George" (*Mirac. S. Georg.* VI, 55; Boll. Apr. 23.) "St. Cyrus and St. John appeared to a person suffering from gout, and bade him take a little oil in a small ampulla from the lamp that burnt before the image of the Saviour, in the great tetrapyle at Alexandria,¹ and anoint his feet with it" (*Vitæ SS. Cyr. et Joan.* § 2; Boll., Jan. 31. . .).

"Similar stories are found in the Western writers. Thus Nicetius of Lyons, by means of 'the oil of the lamp which burnt daily at his sepulchre, restored sight to the blind, drove dæmons from bodies possessed, restored soundness to shrunken limbs,'" etc. (*Greg. Tur. Hist. Franc.*, IV., 37). "An epileptic was cured by oil from the lamp that burnt night and day at the tomb of St. Severin" (*Transl. S. Sev.*, Auct. Joan. Diac., Boll. 8). "It was revealed to a blind woman, that oil from the lamp of St. Geneviève would restore her sight, if the warden of the church were to anoint her with it" (*Mirac. S. Genof.* §14). "A week after she brought a blind man, who was healed in the same manner."²

Relics

This has brought us to the important subject of Relics — important because their use as a means

¹ The Church at Menuthes, near Alexandria, mentioned above on p. 266. Cf. p. 278.

² W. Smith and E. Cheetham, *Dist. of Christian Antiquities*, Art. "Oil, uses of," by W. E. Scudamore.

of faith-healing was not only of early origin, but was predominant in the Middle Ages, and has continued abundantly down to the present day. The very word "relics" has an unpleasant sound, because of the abuses and superstitions that grew up around the bones, or reputed bones, of the saints; yet there are certain things to be borne in mind if we would consider the subject scientifically.

In the first place, great masters of the spiritual life in the early Church believed in the use of relics, and their words show that they did do so on the eminently reasonable ground that saints who helped men when they were in the imperfections of the flesh could also help when they were with God in the freedom of the discarnate life. No one considers that it is derogatory to God to ask a mundane person to help us; and the Fathers of the Church did not hold the view that passage into a better world made any difference: they could therefore speak of "gifts of healing" as possessed by the dead who are alive unto God. So St. Ambrose says in a passage already quoted¹ that the "gifts" of men come from God just as much as the direct "works" of God do, which again is very reasonable—"nor does it signify whether it is a work or a gift, seeing that he confers gifts in his works, and works by his gifts."

It may be well here to set down a similar explanation from St. Augustine, which serves also as a further illustration of his belief that miracles did happen in his own day —

¹ See p. 249.

St. Augustine, 426 A.D.

"But it may be, here they will say, that their gods have also wrought wonders: very well, they must come now to *compare their deities with our dead men*. Will they say, think you, that they have gods that have been men, such as Romulus, Hercules, etc.? Well, but we make no gods of our martyrs; the martyrs and we have both but one God, and no more. But the miracles that the Pagans ascribe unto their idols, are *no way comparable to the wonders wrought by our martyrs*. But as Moses overthrew the enchanters of Pharaoh, so do our martyrs overthrow their devils, who wrought those wonders out of their own pride, only to gain the reputation of gods. But our martyrs (*or rather God himself through their prayers*) wrought unto another end, only to confirm that faith which excludes multitudes of gods, and believes but in one."¹

Many, however, would still resent the association of the prayers of the departed with their mortal relics. We need not go out of our way to defend it; our main business here is to point out that thus it was. People in earlier times had a very deep conviction that material things became impregnated with spiritual forces. We find this idea continually in the Old Testament, and indeed we find it there in the case also of relics — so that it is difficult to understand how English Puritans, who despised the very idea of relic-miracles, could yet have accepted as the infallible word of God that passage from the Jewish chronicle which states that a dead man was restored to life by contact with the bones of Elisha.² In the New Testament, as we have seen, St. Paul so far countenanced the belief as to allow handker-

¹ St. Augustine, *The City of God*, Bk. XVIII, c. 10. (ed. 1903, pp. 239).

² 2 Kings 13²¹.

chiefs and aprons to be carried to the sick.¹ We cannot altogether deny the principle, since it is difficult to account for the sacraments of the Gospel without allowing at least this much — that material things may become the effective outward signs, or channels, of invisible grace. Many thoughtful people at the present day think that spiritual centres — the interior of a well-used church, for instance, — do in a similar way become “charged” with spiritual power (we instinctively use the metaphor from electricity). They may be wrong; but, with our present changed views as to the nature of matter, and with our old complacency somewhat shaken by psychical research, we shall be wiser not to deny that they may possibly be right. Now that the physicists compel us to believe that the solid atom is really composed of whirling electrons, we shall be chary about denying *a priori* the possibility of other invisible influences; and to some kind of invisible agencies the orthodox Protestant Christianity of to-day is still committed by its belief in angels. On the other hand many who are not Christians at all consider that such a very material relic as a sealed letter can convey impressions about its writer.

It is at least not impossible that the ancients had some grounds for their belief in a certain power of relics. But if they were entirely mistaken here, this fact most certainly remains — that relics awaken *associations* in some minds strong enough to produce remarkable results. An ignorant peasant who retains the ancient deep simplicity can still be transformed by such means into a condition that makes

¹ Acts 19¹².

him an excellent subject for faith-healing. And this instinct of reverence for the deserted tenement of a human soul is after all a very deep-seated and a very human instinct: It is abundantly shown to-day in the practice of visiting the graves of departed friends or of famous men; and although I personally dislike this custom because it has led to the widespread idea that the departed person is himself in the grave, or at best haunting the churchyard, yet I confess to sharing with my fellow-countrymen the thrill which we feel on entering Westminster Abbey — that great national reliquary, which assuredly would not be what it is, were there no “immortal dust” beneath its pavement.

“Englishmen,” says the strongest Protestant in nineteenth century literature,¹ “may well be excused if they kiss the cold tomb, as I did, of the author of *Amelia*, the most singular genius which their island ever produced.” Here then is an instinct which is so wide as to merit the epithet “human.” We need not be surprised that it had so much play in the Christian Church. Had it not been so, the Church would have lain open to the graver accusation that she was something less than human.

No doubt the sense of proportion was greatly lost; but that is a fault not peculiar to earlier ages: in the twentieth century, also, religion suffers from the lack of proportion — a lack so great that multitudes of Christians, both Catholic and Protestant, derive much of their theological vitality from contending with each other. No doubt, again, there grew up a miserable traffic in spurious relics, which

¹ George Borrow, *The Bible in Spain*, p. 13.

has left a grave moral legacy of falsehood and pretence in those countries where relics have not been swept away; but yet we must look at the earlier ages from their own point of view: men accepted the authenticity of relics in good faith, and thus they concentrated their devotions and opened their hearts to the loving-kindness of God. The authenticity of the relics is a side issue, the faith is the main point; and men went on frequenting shrines because they often found that their faith made them whole. It is with this fact that we are concerned: for the greater part of Christian history faith-healing was mainly centred in relics, so that probably more people have benefited in this way than in any other. Unction fell into abeyance as a means of healing, and saints were sporadic; but the shrines of the saints were permanent institutions, and their effects were continuous.

We learn much about the early use of relics from the Catacombs of Rome. It used to be thought that these vast subterranean galleries formed hiding places for ordinary worship; but we now know that they were not secret or hidden, but that as burial-places they enjoyed the protection of Roman law, and that they had entrances open to the public roads: their chapels and altars were made for the special services that gathered round the commemoration of the departed, as the pictures and inscriptions abundantly testify. The altars were for requiem Eucharists, and the chapels for prayer in the Communion of Saints. We know, also, that the reverence felt for the bodies of the martyrs and indeed of all Christians, was too great to admit of their

being disturbed, and that for the first seven centuries their tombs were as inviolate as that of Shakespeare. There was no taking away of relics in the modern sense of the word, but people prayed at the tombs themselves.

The bodies of the martyrs rested in their *loculi*, and visitors who wished to bear something away, used either to touch these tombs with some object, such as a handkerchief, or else take some of the oil from the lamps which very naturally marked out these specially-honoured resting places in the darkness of the Catacombs. Thus mementoes and relics were originally the same thing: there was little difference between the "handkerchiefs or aprons" which were "carried away" to the sick from the body of the living Apostle and the handkerchiefs which would certainly have been carried away from the tomb when he was dead — very little difference, indeed, to primitive Christians, who lived nearer to death than we, and had an intense realisation of the life of the departed.

The mementoes thus carried away were regarded as true relics — *were* in fact what was meant by the word; so that when the Lombard Queen, Theodelinda, in the time of Gregory the Great (590–604), sent the abbot John for relics to put in her cathedral at Monza, he came back with over seventy *ampullæ*, or little vials of oil, each with the name of the saint from whose tomb the oil was taken, and many of these are still preserved. This use of glass, metal, or clay *ampullæ* was almost universal; we are told, for instance, that those from the tomb of St. Mennas, in Egypt,

were spread by pilgrims all over the world.¹

St. Jerome and Prudentius both describe the Catacombs as they were visited by pilgrims in the fourth century; and thus they remained for three centuries longer; but in the eighth century the Campagna became so thoroughly deserted and unsafe that the strenuous efforts which had formerly preserved "the crown of martyrs" against the barbarian invaders were relaxed, and the bodies of the martyrs were translated in vast numbers to the basilicas of the city, till in the ninth the Catacombs were despoiled and deserted. Relic-mongering had begun before that. But in most other parts of the world the tombs of saints were safe from desecration. Here, for example, is an English instance, described by Bede, of the healing of a paralytic at the tomb of St. Cuthbert — though the patient has no thought, it will be noticed, that it was any other than God who had healed him. It took place in 698, eleven years after Cuthbert's death, Bede being twenty-five years old at the time; and it will be noticed that the healed man was still living and well known when Bede wrote the account.

Tomb of St. Cuthbert, 698 A.D.

"There was in that same monastery a brother whose name was Bethwegen, who had for a considerable time waited upon the guests of the house, and is still living, having the testimony of all the brothers and strangers resorting thither, of being a man of much piety and religion, and serving the office put upon him only for the sake of the heavenly reward. This man, having on a certain day washed the mantles or garments which he used in the hospital, in the sea, was returning home, when

¹ W. Lowrie, *Christian Art and Archaeology*, 1901, p. 80

on a sudden about half-way, he was seized with a sudden distemper in his body, insomuch that he fell down, and having lain some time, he could scarcely rise again. When at last he got up, he felt one-half of his body from the head to the foot, struck with palsy, and with much difficulty he got home with the help of a staff. The distemper increased by degrees, and as night approached became still worse, so that when day returned, he could scarcely rise or walk alone. In this weak condition, a good thought came into his mind, which was to go to church, the best way he could, to the tomb of the reverend father Cuthbert, and there on his knees, to beg of the Divine Goodness either to be delivered from that disease, if it were for his good, or if the Divine Providence had ordained him longer to lie under the same for his punishment, that he might bear the pain with patience and a composed mind. He did accordingly, and supporting his weak limbs with a staff, entered the church, and prostrating himself before the body of the man of God, he with pious earnestness, prayed, that through his intercession, our Lord might be propitious to him. In the midst of his prayers he fell as it were into a stupor, and as he was afterwards wont to relate, felt a large and broad hand touch his head where the pain lay, and by that touch all the part of his body which had been affected with the distemper, was delivered from the weakness, and restored to health down to his feet. He then awoke, and rose up in perfect health, and returning thanks to God for his recovery, told the brothers what had happened to him; and to the joy of them all, returned the more zealously, as if chastened by his affliction, to the service which he was wont before so carefully to perform. The very garments which had been on Cuthbert's body, dedicated to God, either while living, or after he was dead, were not exempt from the virtue of performing cures, as may be seen in the book of his life and miracles, by such as shall read it." ¹

As in the West, so it was in the East. St. Chrysostom's opinion of the "oil of the saints" we

¹ Bede's *Ecclesiastical History*, ed. J. A. Giles, 1894. Bk. IV, c. 31.

have already heard. At Constantinople was the tomb of St. Therapon, and we know of six churches of the medical Saints Cosmas and Damian, besides the churches of Saints Cyrus and John in this metropolis, and the great church of St. Michael in one of its suburbs, all of which were famous for the healing of the sick. At Seleucia in Asia Minor was the tomb of St. Thekla, and at Menuthes, near Alexandria, the bodies of Saints Cyrus and John were venerated by all nations, as Sophronius tells us.

Incubation

In all these Eastern churches, as also in many parts of the Western Church, healing was largely carried on by what is called Incubation, a subject which has been ably examined both in its pagan and its Christian aspects by Deubner¹ and by Miss Hamilton in the work quoted below. Incubation, or "Temple-sleep," was common among the Egyptians at the temples of Isis and Serapis, and among both Greeks and Romans, especially in connection with the worship of Æsculapius, whose temples were numbered by the hundred; the practice continued among Christians, and exists in Greek and Italian churches to this day. A method so long continued must have justified itself by experience, and indeed no better method could be devised in the light of modern knowledge than this, which has been practised empirically from the dawn of ancient civilisation.

The patient, say in the fourth century of the

¹ L. Deubner, *De Incubatione*, Leipsig, 1900.

Christian era, went to some church which was famous for its cures, and amply provided with mattresses or low couches, as well as with priests and attendants. There he engaged in his devotions, and afterwards lay down to sleep. Sometimes he slept deliberately, sometimes he stayed many days or weeks, and then fell asleep by chance, or by fast and vigil he brought himself into a state of trance. In any case, while he slept, he had a dream or vision of the saint touching or operating on him, and awoke cured; or else the celestial visitant gave directions for the use of some remedy, such as have been already mentioned; ¹ and the subsequent use of this remedy brought about the cure. Sometimes, again, he did not need to sleep, but was instantaneously cured merely by his presence and prayers in the church, just as happened in the more ordinary pilgrimages to shrines.

There is a good deal of evidence in various writers as to Incubation. It may suffice here to give an extract from that of Sophronius, the Patriarch of Jerusalem already referred to, because his evidence is that of a responsible contemporary witness —

Sophronius, † c. 640 A. D.

(Incubation at the Shrine of SS. Cyrus and John at Menuthes in Egypt)

“We do not give a record of ancient miracles or an account of things which were done a long time before, so that we are not shielded by a lapse of time, and infidels cannot repudiate our stories. Nay, we write what has been done in our own time, *some of which things we our-*

¹ See p. 266.

selves have seen, and some we have heard from others who saw them. Also, *the majority* of those who were afflicted and cured *still survive* in our time, and behold the light of the sun, and are witnesses to our truth, and themselves relate with their own mouths these things for the glory of God and the honor of the saints."

He tells us why he went himself to the church and how he was impressed by what he saw there —

"On account of disease of the eyes I had recourse to the martyrs Cyrus and John, and stayed at their church. While beholding the multitude of cures, I was anxious to find records to tell of the works of the martyrs and to proclaim abroad some of their precious miracles."

Like other writers, he is careful to ascribe the cures ultimately to God, and for him the saints were as living then and as able to succour men as when they were in the flesh —

"No one need be surprised if the saints perform the same miracles, for from one source, namely, Christ our God, Cyrus and John, and Cosmas and Damian, drew their cures, and each has and honours one Master, Him who grants us the cures through them and works the many wonders."¹

And on one occasion the two Saints promise to intercede, and they explain that "We are not masters of the healing art. . . . Christ is dispenser and Guardian. . . . We offer intercession for all alike, and Christ decides whom we shall cure."

He mentions the cure of many diseases by the methods already mentioned: among them are paral-

¹ Qu. M. Hamilton, *Incubation*, 1906, pp. 143-5.

ysis, dumbness, blindness (in one case a blind man waited for eight years at the temple door before he received his sight), barrenness, possession, scrofula, dyspepsia, a broken leg, deformities of limbs, lameness, gout, disease of the eyes, cataract, ulcer, dropsy. Here, by way of example, is the case of one Zosimos, a paralytic, who prayed for three days, and then was told to go and wash in a bath. His bearers left him on a mattress at the side of the water —

“Then Cyrus appeared to the sick man in the form of a monk, not in a dream, as he appears to many; but in a waking vision, just as he was and is represented. He told the patient to rise and plunge into the warm water. Zosimos said it was impossible for him to move, but when the order was repeated, he slid like a snake into the bath. When he got into the water, he saw the saint at his side, but when he came out, the vision had vanished.”¹

Mediæval Shrines

Mediæval Europe was a country of shrines, and pilgrimage to them was a popular act of devotion in England from the Conversion of our race to the Reformation. Rome and Compostella and the Holy Land must indeed have been too distant for ordinary cases of sickness, but every home had some local centre within manageable distance; for there were scores of sacred wells, some of which still remain, like that of St. Winifred at Holywell near Chester, with its beautiful canopy, which is still resorted to at this day by the sick. In addition to these, every cathedral and most great abbey churches

¹ M. Hamilton, *Incubation*, p. 156.

had their frequented shrines, such as — to quote only some of the best known — that of St. Thomas at *Canterbury*, our Lady at *Walsingham*, St. Edward the Confessor at *Westminster*, St. William at *York*, St. Cuthbert at *Durham*, St. Thomas at *Hereford*, St. Osmund at *Salisbury*, St. Erkenwald at *London*, St. Hugh at *Lincoln*, St. Wulfstan at *Worcester*, Little St. William at *Norwich*, St. Werburgh at *Chester*, St. Frideswide at *Oxford*, St. Audrey at *Ely*, St. Wilfrid at *Ripon*, St. Paulinus at *Rochester*, St. Swithun at *Winchester*, St. Edmund at *Bury St. Edmunds*, and St. Richard at *Chichester* — all of these, it will be noticed, except the famous centre of Walsingham, being the actual tombs of historical personages. The tomb of St. Edward the Confessor remains to-day: it escaped the violence of the sixteenth century, which, impatient as it was of the saints, had a mighty respect for kings.

If to these we were to add all the known centres of pilgrimage in England, the tombs, and the fragmentary relics, the holy roods and statues, we should begin to have some idea of the place which such things held in the devotion of mediæval Christendom. They did not gain that place without reason: indeed, popular canonisation followed the most approved scientific methods of experiment, since a local worthy was not counted a saint until miracles had been wrought at his tomb.¹ The shrines existed because people were healed at them, and they are themselves the best evidence of the fact that people were healed.

¹ See p. 289.

A little while ago we accounted for them on the ground of superstition and imposture, which was really very unscientific of us; but now we are able to see that they were useful, beneficent centres of spiritual and physical helpfulness. Men left their homes for a while, and came into a new environment, a place sanctified to them by some holy and romantic association — and surely not unhelped by the prayers of the saint they honoured, as well as by those of the ministers in the church and of the other pilgrims.

The Pilgrim

Very solemnly the pilgrim left his home, having first confessed himself, and received the church's blessing in his parish church at a beautiful service¹ when his staff and scrip were given to him: one of these pilgrim's collects is retained, a little monument of English prose, in our present Prayer Book,² with its references to the perils of the journey — "Dispose the *way* of thy servants . . . that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help."

While he was away, the pilgrim was mentioned every Sunday in the Bidding Prayer at his parish church, where he hoped to return one day to give thanks. He took with him a license obtained from the rector, which procured for him kindly hospitality at the hostels founded by pious people

¹ It will be found in the Sarum Missal as *Servitium Peregrinorum*, Burntisland ed., cols. 850*-855*.

² The first Collect after the Communion Service.

on the road and at the journey's end: the perils were real and great in an age when a man could be lost within the sound of his own city's church-bells, as a legacy at St. Peter Mancroft in Norwich bears witness to this day;¹ and we have to remember that, though there were necessarily many worldly pilgrims because everybody went on pilgrimages, yet Chaucer's company gives us only one aspect of the most fashionable way of all, and causes us to overlook the sick, and the miserable, and also the poor who were in the majority then as now. Those who were too ill to go long journeys could often find a holy place near at hand, and often to them also were brought by others little leaden bottles containing water in which some relic had been dipped.

To how many thousands must it have happened that their faith made them whole! The method was a wise one. After their solemn initiation they went out, feeding upon hope and faith, into new surroundings, where, breathing an atmosphere of concentrated devotion and helped by many prayers, they saw the beautiful and glittering shrine which contained something that all men venerated and was surrounded by the offerings of grateful patients. Then they made the supreme effort of faith, and prayed as men seldom pray in these colder times. There was something here better

¹ The Mayor lost himself in the dense wood which then covered Mousehold Heath, and was in such imminent danger that when the bells of St. Peter's rang out and enabled him to find his way into the city, he determined to bequeath a sum to pay the sexton for ringing at 4 a.m. and 8 p.m. every day "for the help and benefit of travellers."

than a rest cure, something more comforting to many than the nursing homes of Bloomsbury, something which the doctors who inhabit the gloomy architecture of Harley Street might envy. What would happen if we combined these potent influences of older times with the science and the skill of our own age — if, lifting our heads above the fond devotion to relics and legends of relics which so greatly helped our simpler forefathers, we yet bowed these proud imperfect heads of ours to pass under the temple door into a fuller presence of God? What might not happen if we could bring our sick to holy places of rest and prayer, to centres of pilgrimage where both religion and science were at their best, to churches of deathless beauty, hallowed by worship and by sacraments, by past associations and by the present efficacy of united faith? The rich seek in many watering places a substitute where they find a little to help them at a high cost: but one thing is lacking, the power of vital religion. Once our ancient great churches welcomed the poor as well as the rich, and gave them the best they had of science and of religion, set in an inspiring atmosphere of harmonious beauty that was better than anything we have to offer. Their science was in its swaddling clothes, their religion had many imperfections; but what they had they gave: and we ought to be able to give much better, if those glorious churches which they have bequeathed to us should ever recover their large, original intention of ministering both to the spirit and the body.

CHAPTER XXVII

HEALING BY SAINTLY PERSONS

I HAVE spoken of certain methods of religious healing — external methods by which faith and prayer were used to help the sick — unction, and the use of other materials, relics in the wider sense, incubation at sacred places, and the visiting of shrines. These take us over the period from the Apostles to the Reformation and indeed, in the greater part of the Christian world, to the present day, since incubation and the visiting of shrines have never ceased in the Eastern and the Roman churches.

In addition to all this, there is right through Christian history a continuous record of healing by means of the exceptional virtue which belongs to those who live very near to God, and whom we call saints. Some such stories we have already had occasion to note;¹ but it will be well to give a small collection of typical instances, chosen not from legendary sources, but from contemporary witnesses. I have supplied such a collection in the first Appendix to this book.²

The material there given will, I think, bear careful reading. I have not attempted to classify or to criticise the very various cases which occur, think-

¹ See Chapters XVIII, XIX, XXIV-XXVI.

² See Appendix I, pp. 353-400.

ing it best to let the reader feel for himself the impression which they create by their sincerity and beauty. Their medical value the critical reader must also estimate for himself: I have purposely not omitted instances that were very simple on the one hand, or those on the other hand which to some may still seem incredible. They extend from the seventh century to the present day, and medical diagnosis in early times was naturally even more uncertain than it is now. Still there is much that doctors will recognise as familiar; and it will be noticed that the character of the cases does not change when we reach the nineteenth century. There are some in all ages that can be attributed to those disturbances of the mind which we call hysterical; but the majority of reported cases in all ages are not of this character.

This collection in the Appendix could have been indefinitely extended. Other names, like those of St. Benedict and St. Edward the Confessor in old times, or Swedenborg and Edward Irving in the modern period, will occur to everyone. Indeed, in regard to canonised saints it must be remembered that what are called miracles formed part of the evidence which led to their canonisation.

It is worth while to dwell on this; because many people still think that our forefathers were a credulous race, constantly gulled by the mendacity of priests, who are supposed to have been inexplicably below the common standard of morality. This relic of the thin rationalism of the eighteenth century will not bear the light of modern historical investigation. Miracles are not fungus-growths

in the dark corners of the past: on the contrary they occur precisely in the brightest and wisest lives, and in periods and places of spiritual enlightenment and revival. Nor were our ancestors, even in average times, foolish, or quaint, or childish, as we sometimes fancy. They were common-sense, matter-of-fact people; and if we could be transported into some past age we should find the men and women to be just like ourselves, although they had fewer books and less machinery, and did not wear such ugly clothes.

And the authorities both of Church and State were particularly alive to the dangers of popular credulity, and particularly anxious to investigate "feigned miracles" in the lives of reputed saints. Their science was, of course, considerably more imperfect than our own, but they were excellent lawyers, and they appreciated the value of evidence. A very illuminating illustration of this is to be found in the ancient trials for witchcraft which have been largely investigated by modern French students of hysteria, with the result that all our ideas about that subject have been reversed. The magistrates did not wantonly consign "witches" to their cruel fate at the bidding of popular credulity and rumor.¹ They were only wrong in attributing the symptoms to the devil; the *facts* they investigated most conscientiously and carefully — so thoroughly, indeed, that the records of the trials form a valuable field for students of

¹ These trials take us down to comparatively modern times. The last known instance of a woman burned for witchcraft was at Posen, as late as 1793.

hysteria, who find in them all the well-known symptoms of modern pathology accurately described.¹

So it is with the enormous mass of healing miracles attributed to the saints; and to procure the canonisation of any saint miracles had to be proved. As with all historical matter, there are many stories for which the extant evidence is slight; but there is much also that is exceedingly well attested, and in this class must be put all that was examined in the processes of canonisation, voluminous records of which still exist in the Vatican. They would well repay scientific investigation. The procedure of the courts was conducted with the utmost rigour: the examiners were men of all nations, distinguished for their learning and uprightness; no witness was allowed to give evidence whose character was not beyond reproach: the court had to report on the character of every witness, and two were required for each miracle, who had to testify to the nature of the disease and the cure, and then to sign their deposition when it had been read to them. The evidence was sifted to the utmost, and every disqualifying feature was made the most of. Indeed the official name of the "devil's advocate," *promotor fidei*, shows how the authorities realised that the cause of criticism is also the cause of faith. Benedict XIV had a right to say that "the degree of proof required is the same as that required for a criminal case,

¹ There is a large medical literature on the subject. See, for instance, the volumes of the *Bibliothèque diabolique*, edited by Dr. Bourneville, Paris: Alcan.

since the cause of religion and piety is that of the commonweal.”¹

These mediæval miracles, therefore, deserve respectful treatment; and the cumulative evidence of so much concurrent testimony by distinguished and upright men makes it impossible to think that they were all deluded and mistaken.

This must be remembered in estimating the therapeutic miracles of the saints which we so often come upon in our ordinary reading. In the selection I have given, I have purposely not confined myself to those men and women who have been given official canonisation. My list is as follows —

St. John of Beverly, † 721 (Bede).....p.	354
St. Bernard, 1091-1153.....“	358
St. Francis of Assisi, 1182-1226.....“	361
St. Thomas of Hereford, † 1282-(1303) ..“	363
St. Catharine of Siena, 1347-1380.....“	365
Martin Luther, 1483-1546.....“	370
St. Francis Xavier, 1506-1552.....“	371
St. Philip Neri, 1515-1595.....“	372
Pascal's Niece, 1646.....“	374
George Fox, 1624-1691.....“	376
John Wesley, 1703-1791.....“	377
Prince Hohenlohe, 1794-1849.....“	379
Father Mathew, 1790-1856.....“	387
Dorothea Trüdel, 1813-1862.....“	391
Pastor Blumhardt, 1805-1880.....“	393
Father John of Cronstadt, 1829-1908.....“	398

Let me conclude this chapter in the words of one who lived in the height of the materialistic reaction, and who saw beyond it. Richard Holt Hutton is justly esteemed as one of the most pro-

¹ Benedict XIV, *Cultus Sanctorum*, Tom. III, lib. III, p. 16.

found and broad-minded writers of that period. In the following extracts he combines, as they should be combined, the principles underlying the works of Our Lord with those of the servants who have trodden in his footsteps —

“ Again, even as to the doctrine of miracles, in which it is generally assumed that Christ taught what science has exploded, I think it will be found that just the reverse is true — Christ certainly taught, and taught most repeatedly, that there was no such thing in the moral world as magical transformations without previous preparation of the spirit. No wonder, he said, would transform a man who had not used the ordinary means at his disposal for the same end. . . . All Christ’s teaching was . . . that the divine grace in man has as much its regular and orderly methods as the divine life in physical nature. But then, in spite of all this, Christ claimed to give sudden succour both to the physical and moral life of men—to heal the sick without visible or gradual remedies, and to pardon sin and renew the divine life in the soul—without any necessary interval of external discipline or visible expiation. No doubt he did. But it would be a great mistake, I think, to suppose that in so doing he “suspended” any natural law. On the contrary, he was but infusing in a higher degree into the order of nature that predominating influence of a commanding personality which, in a much lower degree, we have plenty of evidence that other human beings, by virtue of their spiritual union with God, or of some high natural gift, have infused into it in other countries and ages of the world. I do not believe that ‘miracles’ are, or could be, ‘suspensions’ of natural laws. They are but the modifications of the results of those laws caused by the introduction into the agencies at work of the influence of controlling spirits of unusual power.

“ But whatever miracles be, I think history shows a great amount of evidence . . . that such events have happened in all ages. . . . Enthusiasm and fraud cannot reasonably be asked to account for so much evidence on this subject as really exists. . . .

"I quite agree with those men of science who say that there is no difference in kind between any real divine answer to prayer and miracles. All divine answer to prayer must involve the infusion of some new influence into that chain of antecedents and consequents which would otherwise constitute human life. It seems to me, therefore, that all who really believe in the answer to prayer — should be quite ready to accept, or refuse to accept, an alleged miracle, according as the evidence for it is strong or weak." ¹

¹ R. H. Hutton, *Essays Theological and Literary*. I. Preface to 2nd ed., 1877.

CHAPTER XXVIII

TOUCHING FOR THE KING'S EVIL

THE atmosphere of the last three centuries has not been favourable to faith-healing; and we shall find it no longer as a general and accepted practice, but as a phenomenon which persisted here and there in the face of a growing scepticism. No doubt it was more general in the Eastern Church than in the Roman, and more general in the Roman Church than with us; but in so far as the modern spirit spread, faith-healing was relegated to the superstitious. Christianity itself was everywhere passing through a *hard* stage; men who no longer believed in the saints believed terribly in witches; hell was more thought of than heaven, and the salvation of the soul from the unspeakable torments was too urgent for much thought to be given to the salvation of the body. To our forefathers the typical Christian was he of the immortal Allegory, in flight from the City of Destruction, preoccupied with the one thought of how to save at any cost his own soul. Nor was the French Pascal less stern than the English Bunyan, though indeed he did believe in faith-healing.¹

On the other hand the "broad-church" influences of the seventeenth and eighteenth centuries

¹ See Appendix I, p. 374.

were not, as they now are, in the direction of the divine-immanence, but in the precisely opposite direction: Deism was the creed of advanced men — the belief in a Deity remote, and cold, a Sultan in the sky, who, having once made this wretched world, watched it complacently from afar. And Deism easily toppled over into Atheism. The great achievement of the nineteenth century was that it rescued mankind from these two conceptions—the orthodox religion of fear and the latitudinarian religion of vacancy — which were mingled together in the creed of average conventional men, and still form the background of many minds.

Looking back, therefore, to the seventeenth and eighteenth centuries, we should naturally expect to find faith-healing only in customs which carried on the older ideas through sheer conservatism, and in a few holy persons here and there who lived near enough to God for their originality to survive the spirit of their age.

And so it is. In England faith-healing continued through one custom which is supposed to have begun with Edward the Confessor¹—Touching for the King's Evil. James I wished to drop it as an outworn superstition, but was warned by his ministers that to do so would be to abate a prerogative of the Crown: so the rite continued as long as the Stuarts remained on the throne, and was still printed in the early part of George I's reign, copies of it being published in some Prayer Books between Charles I and the year 1719.² All

¹ The earliest known form is that used by Henry VII.

² Pepys' *Diary*, ed. H. B. Wheatley, 1904, I, p. 182, n.

this was characteristic enough. Englishmen no longer believed in the efficacy of the saints, but they had a redoubled faith in that of the monarch; and the Church of England in the age of the Stuarts spent herself over the Divine right of kings.

We are not concerned to defend the belief that supernatural power emanated from royal hands, any more than it emanated from canonised bones; but those who held that belief no doubt were able to obtain spiritual help even through so grotesque a medium as James I. Like Moses in the old legend, they struck the rock and water gushed forth. It is strange that scientific men should have rested content with the superficial view that those who sought the King's touch were merely the victims of a superstition, while all the time they had in the Gospels the true explanation of all such phenomena — the explanation which our Lord gave when he taught that it was men's faith that made them whole.

Certainly people went in great numbers to be touched for scrofula by the King; and they went because cures occurred. Burn says that no less than 92,107 persons received this imposition of hands between 1660 and 1682;¹ and already, before the Restoration, Charles II had in one month touched 260 people at Breda, as well as others at other times and places abroad, and "it was not without success, since it was the experience that drew thither every day a great number of those diseased even from the most remote provinces of Germany."² Nor was it

¹ Burn, *History of Parish Registers*, 1862, p. 179.

² Sir William Lower, *Relation of the Voyage and Residence*

only the poor and ignorant who came: we read in a MS. letter of the reign of Charles I — “My Lord Anglesey had a daughter cured of the King’s Evil with three others on Tuesday.”¹

We have seen that Charles II laid hands on nearly a hundred thousand persons. In the next reign Evelyn tells us that in 1684, “there was so great a concourse of people with their children to be touched for the Evil, that six or seven were crushed to death by pressing at the chirurgeon’s door for tickets.”² According to Macaulay the expense of the ceremony was about ten thousand pounds a year;³ it was a function that all the gay world flocked to see. Pepys mentions it in 1660 and 1661; and Evelyn gives a description of a Touching in 1660, which is quoted below. To the last there were physicians who believed in it, as we learn from the interesting account which Boswell gives of the Touching by Queen Anne of the little Samuel Johnson, with some 200 others, in 1712.

Dr. Johnson.

“His mother, yielding to the superstitious notion, which, it is wonderful to think, prevailed so long in this country, as to the virtue of the royal touch; a notion which our kings encouraged, and to which a man of such inquiry and such judgment as Carte could give credit, carried him to London, where he was actually touched by Queen Anne. Mrs. Johnson, indeed, as Mr. Hector informed me, acted by the advice of the celebrated Sir *which Charles II hath made in Holland.* The Hague, 1660, p. 78.

¹ Letter of W. Greenhill to Lady Bacon, dated Dec. 31st, 1629, preserved at Audley End. Quoted Pepys’ *Diary*, 1904, I, p. 182, n.

² *Evelyn’s Diary*, Ed. W. Bray, 1850, II, p. 195.

³ Macaulay’s *History*, c. 14.

John Floyer, then a physician in Lichfield. . . . This touch, however, was without any effect.”¹

“‘It appears by the newspapers of the time,’ says Mr. Wright, quoted by Croker, ‘that on March 30, 1712, two hundred persons were touched by Queen Anne.’”²

Let us now give the actual service that was used, taking our example from a Prayer Book of Queen Anne’s reign; and to this we will append Evelyn’s description of the ceremonial that was used.

THE RITUAL.

“At the Healing.

“Prevent us, O Lord, . . . *Amen* [as at end of Communion].

“The Holy Gospel is written in the 16th Chapter of Saint *Mark*, beginning at the 14th verse.

“Jesus appeared unto the Eleven . . . with signs following.

“Let us pray. Lord have mercy upon us . . . Our Father.

“¶ *Then shall the infirm Persons, one by one, be presented to the Queen upon their knees, and as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the Chaplain that officiates, turning himself to her Majesty, shall say these words following:*

‘God give a blessing to this Work; And grant that *these sick Persons*, on whom the Queen lays her Hands, may recover, thro’ Jesus Christ our Lord.’

¹ Boswell’s *Life of Johnson*, Ed. G. Birkbeck Hill, 1887, Vol. I, p. 42.

² *Ibid.*, n. 3.

“¶ *After all have been presented, the Chaplain shall say,*

‘*Vers. O Lord, save thy servants. Resp. Who put their trust in thee.*

These Answers are ‘Vers. Send them help from thy holy place.
to be made by them that come to be healed.

‘*Resp. And evermore mightily defend them.*

‘*Vers. Help us, O God of our Salvation.*

‘*Resp. And for the glory of thy Name, deliver us, and be merciful to us sinners, for thy Name’s sake.*

‘*Vers. O Lord, hear our prayers. Resp. And let our cry come unto thee.*

“Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon these thy servants, that they being healed of their Infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*’

“¶ *Then the Chaplain, standing with his face towards them that come to be healed, shall say,*

‘The Almighty Lord who is a most strong tower . . .
[As in the service for the Visitation of the sick.]

‘The grace . . . evermore. *Amen.*’”¹

THE CEREMONIAL.

(*From Evelyn’s Diary, 1660, July 6th.*)

“His Majesty began first *to touch for the evil*, according to custom, thus: his Majesty sitting under his state in the Banqueting House, the chirurgeons cause the sick to be brought, or led, up to the throne, where they kneeling, the King strokes their faces, or cheeks, with

¹ *The Book of Common Prayer.* London, Chas. Bill & Co., 1707.

both his hands at once, at which instant a chaplain in his formalities says, 'He put his hands upon them, and he healed them.' This is said to everyone in particular. When they have been all touched, they come up again in the same order, and the other chaplain kneeling, and having angel gold¹ strung on white ribbon on his arm, delivers them one by one to his Majesty, who puts them about the necks of the touched as they pass, whilst the first chaplain repeats, 'That is the true light who came into the world.' Then follows an epistle (as at first a Gospel) with the Liturgy, prayers for the sick, with some alteration; lastly, the blessing; and then the Lord Chamberlain and the Comptroller of the Household bring a basin, ewer and towel for his Majesty to wash."

After Queen Anne the last link in the Anglican Communion of any liturgical healing of the sick is supplied in the Non-juring service for Anointing, and the practice of Scottish bishops down to the nineteenth century, which matters form the subject of our next chapter.

¹ The Coin called an angel, of the value of ten shillings: it had the figure of the Archangel Michael on one side and a ship in full sail on the other. The monarch "crossed the sore of the sick person, with it," "and the angel was hanged about the patient's neck till the cure was perfected." Note already cited from Wheatley's edition of Pepys, I, p. 182.

PART IV—THE PRESENT DAY

CHAPTER XXIX

UNCTION TO-DAY IN THE ANGLICAN CHURCH

The Rite since the Reformation; The Present English Prayer Book; The Revival of Unction in the Anglican Church.

THE Anointing of the Sick forms so important a chain in the Christian history of faith-healing that we are obliged to give it more prominence than some perhaps would desire; and, for the reason that it does link up the various periods we have to deal with in three different parts of this book.¹

At this stage it forms a convenient link between the first fifteen centuries and the present day, especially for us English folk. Let us, therefore, before we speak of the agencies in other parts of Europe conclude the subject of Unction in so far as it concerns the Anglican Communion both here and in other parts of the world.

The Rite since the Reformation

The Prayer Book of 1549

The Rite was not dropped in the first English Prayer Book (1549), but continued in a modified

¹ See Chapters XXII-XXIII, and XXV.

form to be part of the service for the Visitation of the Sick. Here it is —

“¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,

“As with this visible oil thy body outwardly is anointed; so our heavenly Father, Almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the holy Ghost, who is the spirit of all strength, comfort, relief, and gladness. And vouchsaie for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee: we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord; who by his death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen.

“Usque quo, Domine? Psalm xiii.

How long wilt thou forget me, . . .
Glory be to the . . . As it was in the . . .”

In the Second Prayer Book (1552) the Anointing was dropped altogether. It may be that the times were unripe for a revival of the apostolic teaching, and that the revisers were right in pro-

viding no form at all, rather than risk the perpetuation of the mediæval notion that Unction existed for the absolution of the dying.¹ Even in the beautiful prayer just quoted from the First Prayer Book, there are clear traces of this idea in the words "to pardon thee," etc.—words which our bishops now omit when they authorise this form. The absolution of the sick is amply provided for in our present service for the Visitation of the Sick; and, natural as it is to combine the two thoughts, it is necessary to keep a clear distinction between the services, lest the real purpose of Unction should again be forgotten.

The seventeenth century gives us no official records of spiritual healing in England, except the Touching for the King's Evil described in the last chapter, and the 72nd Canon of 1603 which requires "Ministers . . . not . . . to Exorcise, but by Authority."² Unction remained in abeyance.

The Nonjurors and Unction

The desire, however, which had been felt for the restoration of Unction in its Scriptural form, with

¹ See Chapter XXII.

² "No minister or ministers shall, without licence and direction of the bishop . . . attempt under any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cosenage." (*Canon 72*). A minister, that is to say, required a license to exorcise just as he did to preach. This was because the Puritans used to have competitions with the clergy in the casting out of devils. The Canon, by enforcing episcopal supervision, put an end to that scandal, and its ultimate result was to discourage exorcism altogether.

a view to the recovery of the sick person is shown by the fact that services were drawn up by the Non-jurors. Here is that of 1718 —¹

“The Anointing with Oil in the Office for the Sick is not only supported by Primitive Practice, but commanded by the Apostle *S. James*. It is not here administered by way of *Extreme Unction*, but in order to Recovery.

“¶ *When any Person is sick, notice shall immediately be given thereof to the Priest; that the sick person may be visited, and receive the Assistance of the Church, before his strength be too far spent.*

“¶ *The Priest coming into the sick person's house, shall say,*

‘Peace be to this house, and to all that dwell in it.’

“¶ *When he cometh into the sick man's presence, he shall say,*

‘Is any sick among you? let him call for the Elders, *that is, the Priests* of the Church, and let them pray over him, anointing him with oil in the Name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.’” *James v. 14, 15.*

“¶ *Then the Priest shall take some sweet Oil of Olives; and putting it in a decent Vessel, he shall stand and consecrate it according to the form following.* ‘O Almighty Lord God, who hast taught us by thy Holy Apostle Saint James to anoint the sick with oil, that they may attain their bodily health, and render thanks unto thee, for the same; look down, we beseech thee, and bless and sanctify this thy creature of oil, the juice of the olive: Grant, that those who shall be anointed therewith, may be delivered from all pains, troubles, and dis-

¹ (*A Communion Office taken partly from Primitive Liturgies, and partly from the First English Reformed Common-Prayer-Book: together with Offices for Confirmation and the Visitation of the Sick. London: James Bettenham, 1718.*)

eases both of body and mind, and from all the snares, temptations, and assaults of the powers of darkness, through our Lord Jesus Christ thy Son; who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*'

"¶ *This Prayer of Benediction is not to be used again, until the consecrated Oil be all spent.*

"¶ *Then shall the Priest anoint the sick Person upon the forehead, making the sign of the Cross, and saying,*

'As with this visible oil' . . . [as in the First Prayer Book of Edward VI].

"¶ *The sick person shall be anointed as often as he desireth at the discretion of the Priest.*

"¶ *Then the Priest shall bless the sick person, saying, 'Unto God's gracious mercy' . . . [as in the Book of Common Prayer].*

Dr. Thomas Deacon, the Non-juror, who was consecrated a Bishop in 1733, and died in 1753, reprinted this prayer for consecrating the oil, reserving it to the bishop with the following rubrical directions —

"When the Oil for the sick is to be consecrated, the Deacon, immediately after the Nicene Creed in the Eucharistic Service, shall bring a proper quantity of sweet Oil of Olives in a decent vessel to the Bishop, who shall place it upon the Altar; and turning to the People, he shall say:

"The Lord be with you.

"Answ. And with thy spirit.

"Then shall the deacon say to the People,

"Let us pray.

"Then the People shall kneel down: and the Bishop turning to the Altar, and standing before it, shall say the following prayer: O Almighty Lord God, who hast taught us . . . [as in the service of 1718 above, with the following rubrical direction] . . . and sanc + tify

(here the Bishop is to make the sign of the Cross over the Oil) this thy creature. . . .

"Then the People shall rise, and the Deacon shall carry the consecrated Oil into the Vestry, or to some other convenient place."¹

The Non-jurors were in close alliance with the Scottish bishops, and their usages had a considerable effect in the Episcopal Church of that country: Unction was thus in use there during the eighteenth century, and down to the nineteenth, so that it has never entirely died out in our Communion.²

The Present English Prayer Book

If we turn to those parts of our present Book of Common Prayer which deal with the sick, it must be confessed that the ancient teaching of Christendom has been reduced to a minimum. The Bishop of Salisbury, in explaining the absence of Unction, for the satisfaction of members of the Eastern Church, made the very most of what remains when he said that the Church of England "provides a special office for the Visitation of the Sick, with prayers for the sick man's recovery, and it enjoins upon its bishops in particular to 'heal the sick.'"³ For, in the first place, the prayers in the Visitation are almost entirely confined to the spiritual welfare of the sick man; they contain only one or two sen-

¹ *Deacon's Compleat Collection of Devotions*, 1734, p. 227.

² There is a MS. form for the Unction of the Sick on the fly-leaf of a Prayer Book of Bishop Jolly of Moray, who died in 1832.

³ John Wordsworth, Bishop of Salisbury, *Teaching of the Church of England . . . for the Information of Orthodox Christians in the East*, 1904, pp. 19, 29.

tences about recovery, and these are placed in a not very hopeful context.¹ In fact, the Visitation contains only just sufficient mention of recovery to make it possible for use at the bedside of one who hoped to get well, and it is probably for this reason that it is seldom, if ever, asked for by sick persons.² There is, indeed, a beautiful prayer, "O Lord, look down," and a beautiful form of blessing at the end, both of which can be offered with the intention of recovery, though they do not state this intention. And that is all. When we condemn the Roman service of Unction because it is used for the absolution of the dying, we must in fairness admit that it still contains far more prayer for divine help in recovery than our own office of Visitation.

As for the Charge given to a bishop at his consecration to "heal the sick," one is interested to hear on such high authority as that of the Bishop of Salisbury that the words are to be taken literally, at least when we endeavour to explain our disuse of Unction for the benefit of Eastern Christians. The command is certainly literal in the New Testament. But unfortunately the Prayer Book puts the words in such a context as to make them very clearly metaphorical—"Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost,"³ which is worlds away from the Gospel original—"Heal the sick, raise the dead,

¹ "And to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will), and whensoever his soul shall depart from the body, etc." *Visitation of the Sick*.

² This is acknowledged in Resolution 25 of the Lambeth Conference quoted below.

³ *Consecration of Bishops*.

cleanse the lepers, cast out dæmons; freely ye have received, freely give.”¹

Men talked a great deal about the return to Scripture when our English Prayer Book was being revised under foreign influence in 1552, but they accepted only so much of the New Testament as they chose. Assuming that it was necessary to drop the form of anointing in 1552, it would have been possible to have substituted the laying-on of hands, or at least to have provided opportunities for urgent and concentrated intercession in the power of hope and faith; Unction might have been laid aside for a while without there being also laid aside that prayer of faith which shall save him that is sick.

We shall be better able to justify ourselves to the Orthodox Christians of the East when we can point out not only that the sick are anointed “in order to recovery” by individuals here and there with the tacit approval of many bishops, but also that this Apostolic practice has the formal authorisation of the English Church as a whole.

Meanwhile the profoundest and most precious teaching about the union of body and soul, and the consequent happy effects of spiritual grace upon the health of the body, is contained, not in the Visitation of the Sick, but in the Communion Service, where providentially the mediæval form of administration has not been lost;² for though the influence of the foreign Reformers caused it to be omitted, with Unction and many other things, in 1552, it was recovered at the next Revision of the Prayer Book in 1559 —

¹ Mt. 10⁸.

² “Custodiat corpus tuum et animam tuam in vitam æter-

"The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

"The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

The Revival of Unction in the Anglican Church

In the second half of the nineteenth century the practice of Unction was restored occasionally here and there; but the progress was slow, partly because the fact of spiritual healing was not then understood, and partly because it was generally thought that only a bishop could set apart the oil.¹ It was natural that this action should have come at first from Scottish and American bishops. In recent years, however, the rapidly growing belief in spiritual healing has led to a widespread desire for Unction, and it has been used "in a great many places with very blessed results"; and "in more than one diocese, with the actual sanction of the Bishop," there was used "a form which was modified from the first Prayer Book of Edward the Sixth by one of the present bishops of our Church."²

It was, indeed, obvious that, as soon as the desire arose, there was no legitimate means of preventing it. The 72nd Canon, already quoted, showed that the Church does not require her clergy to confine

nam." *Sarum and York Manuals*. (See *York Manual Surtees Society*, LXIII, pp. 52, 51*.) In the time of Gregory the Great the words "corpus tuum" do not seem to have been yet introduced.

¹ See pp. 238, 258.

² *Paper read at the Worcester Diocesan Conference*, Nov. 28th, 1907, by Dr. Louis George Mylne, sometime Bishop of Bombay.

themselves to services provided in the Prayer Book when they visit the sick; nor had any such impossible restriction ever existed. It was clear that a parish priest could minister to a sick parishioner by the use of oil as much as by the laying-on of hands, or extempore prayer, or any other Christian and charitable action for which warrant is to be found in the New Testament. It was clear also that a priest desiring to obey the precept of an Apostle could not very well be forbidden by a bishop who claimed to be a descendant of the Apostles. Certain principles therefore stood out uncontrovertibly: a parish priest could not refuse to follow St. James' precept, if a sick parishioner desired it; a bishop could not prohibit obedience to the Apostle; nor could the Apostolic Unction in itself be legitimately forbidden by any group of bishops; but bishops had the power to regulate the method and to guard it from superstition and abuse.¹

Thus, when the matter came up before the Lambeth Conference in 1908, the time was ripe; and the bishops of the whole Anglican Church took the momentous step of recognising the existence of Unction within the English Church. It is true that the recognition is given cautiously, and even, it would appear, grudgingly, in the Resolution (No. 33) adopted by the majority of the bishops,² and the first paragraph of this Resolution is open to serious

¹ These principles were worked out in F. W. Puller's *Anointing of the Sick*, 1904, chap. 9.

² The minority of bishops, who desired a fuller and franker recognition, was, I am told by an American prelate, almost as numerous as the majority.

criticism;¹ but none the less the four Resolutions as a whole are a declaration of the highest importance. The Conference, called upon for the first time to pronounce on this subject, might well defer the occasion for sanctioning a form of the Anointing; and, though we could wish their declaration had been rather differently worded, we cannot but rejoice that apostolic Unction has once more found a place within the English Church.²

We print the Resolutions below. The first of them, No. 33, is an admirable statement of the orthodox Christian faith as to inner health and spiritual healing —

Resolutions of the Lambeth Conference, 1908

“33. With regard to Ministries of healing, this Conference, confident that God has infinite blessings and powers in store for those who seek them by prayer, communion, and strong endeavour, and conscious that the clergy and laity of the Church have too often failed to turn to God with such complete trust as will draw those powers into full service, desires solemnly to affirm that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life; and to urge upon the Clergy of the Church so to set forth to the people Christ, the Incarnate Son of God, and the truth of His abiding Presence in the Church and in Christian souls by the Holy Spirit, that all may realise and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through a harmony of man's will with God's Will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope.

¹ Especially in the light of the accompanying Report of the Committee, which I have ventured to criticise on p. 253.

² A modern service of Unction is described in Appendix III, p. 414.

"34. With a view to resisting dangerous tendencies in contemporary thought, the Conference urges the Clergy in their dealings with the sick to teach as clearly as possible the privilege of those who are called, through sickness and pain, to enter especially into the fellowship of Christ's sufferings and to follow the example of His patience.

"35. The Conference recommends the provision for use in Pastoral Visitation of some additional prayers for the restoration of health more hopeful and direct than those contained in the present Office for the Visitation of the Sick, and refers this recommendation to the Committee to be appointed by the President under the Resolution on the subject of Prayer Book enrichment.

"36. The Conference, having regard to the uncertainty which exists as to the permanence of the practice commended by St. James (v. 14), and having regard to the history of the practice which professes to be based upon that commendation, does not recommend the sanctioning of the anointing of the sick as a rite of the Church.

"It does not, however, advise the prohibition of all anointing, if anointing be earnestly desired by the sick person. In all such cases the Parish Priest should seek the counsel of the Bishop of the diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death."¹

¹ *Conference of Bishops . . . at Lambeth*, S. P. C. K., 1908, pp. 54-5. The student who wishes to compare other rites of Unction with those mentioned above in Chapters XXII-XXIII, XXV, and XXIX, will find the present Eastern service in the *Euchologion*, and an English translation in G. V. Shaun, *Book of Needs*. Early Mediæval Western forms are in E. Martene, *De Antiquis Ritibus Ecclesiæ*, I, 7: Mediæval English forms in the *York Manual*, ed. W. G. Henderson (Surtees Society, Vol. 63), which includes a collation of the Sarum Manual and that of Hereford; or in W. Maskell, *Monumenta Ritualia Ecclesiæ Anglicanæ*; and the modern Latin forms in the *Ritualia* of Rome and Milan.

CHAPTER XXX

FAITH-HEALING TO-DAY IN EAST AND WEST

America and Europe; The Shrines of Greece

ENGLISHMEN have been apt to forget how general is still the practice of religious healing, especially outside the island of Great Britain. Yet when we cross either the Irish or the British Channel we have only to open our eyes, and the holy wells of Ireland fluttering with their little eloquent bits of rag, or the shrines of the Continent, loaded with gold and silver thank-offerings, will make us aware of a widespread phenomenon which hitherto we probably have passed over in unconcerned contempt.

These have a special interest because they have gone on from time immemorial, and they need special mention because their flourishing condition is little realised in this country. But it has to be borne in mind that there has been far more faith-healing even in England than is generally known. A few years ago a conference of some 2,000 faith-healers was held at the Agricultural Hall in London, at which 120 English faith-healing centres were represented; there are such centres, too, in the Colonies, and "prayer-healing" circles exist in Protestant Prussia. On the other side of the Atlantic, one need hardly say, the movement is enormous. Nor is it new. Just as in England we had the Peculiar Peo-

ple and more than one Beth Shan, sects of the old-fashioned type, before the newer movements came over from America, so in America itself, before Christian Science with its million of members and before the other Inner-health movements which differ greatly from Christian Science, there was Phineas P. Quimby (1802-1866), from whom Mrs. Eddy got her ideas;¹ and there were older faith-healing sects, such as the Shakers, who were founded in New York by Anne Lee in 1774. Christian Science does not vouchsafe us any evidence, and therefore is of little use for this purpose; but some of the Mental Healing centres have been open as to their cures, an example of which is given in the Appendix.²

No one has yet attempted, so far as I know, the gigantic task of collecting and examining the faith-healing agencies in East, and West, and Far West Christendom at the present day. We need go no further than Normandy, and we find healing centres at the springs of Fécamp or Grand-Andely; we travel further afield and in every Roman Catholic country we see abundant evidence, without having to go to Lourdes. In Austria, for instance, at Mariazell, Styria, the church is visited by 200,000 pilgrims a year, and has been a centre of healing since the year 1157.

In Italy we find churches like that of S. Maria dell' Arco, near Naples, which has been a local Lourdes for four hundred years, and provides an

¹ The whole story is well and fairly told by Mr. Lyman P. Powell, *Christian Science, the Faith and its Founder* (Putnam's), 1907.

² Appendix II, p. 406.

official pamphlet giving the names of over a hundred cases of healing out of the crowds to which the votive offerings, covering the interior of the church, bear witness: here, too, as at Amalfi, Palermo, and other places, the ancient practice of Incubation is practised.¹

The Shrines of Greece

And so we might continue; but it will be more useful to give fuller particulars of the Eastern Church, since most travellers do not penetrate so far into Europe, and Englishmen have an unfortunate habit of ignoring this ancient part of Catholic Christendom. We are too apt to assume that the frequenting of holy places is peculiar to the Roman Church, and we forget that the Orthodox Church of the East has more than one Lourdes.

I do not know that anyone has told us about Russian practices in this connection, but Miss Hamilton, in her investigations of Incubation,—the ancient practice of sleeping in pagan temples which is still continued among the Christians of Greece and South Italy, where the climate renders it convenient—has visited several great churches in Greece, and from her book I will venture to take a few instances.

She describes churches where healing is regularly carried on, at Mytilene, at Crete, in the Cyclades, at Cyprus, and Corfu, and in the mainland at many chapels in Argolis, in a monastery of Arcadia, where “hundreds of sick people make the pilgrim-

¹ M. Hamilton, *Incubation*, 1906, p. 183 ff.

age each year, but out of the crowd only seven or eight receive healing," also in Achaia, Phocis, and other parts, as well as several places in Asia Minor. To all these churches the sick come in great numbers, and cures are confidently reported. For instance, in the monastery of the Hagioi Tessera-kontes near Therapne in Laconia —

"The festival on March 22nd is a great event in the district, and pilgrims come from long distances to attend it. Incubation is practised in the church, and miracles of healing are performed on blind people, cripples, and paralytics especially."¹

Or, again, at the church of St. George in the village of Arachova, 4,000 feet high in the valley of Delphi, is a new picture of the saint —

"It is the votive offering of a Russian, who came a paralytic to Arachova in July, 1905. He spent several weeks praying and sleeping in the church, and departed completely cured. The festival of St. George is held on April 23rd [as it is all over the world]. They have three days of dancing and feasting, and at night all suppliants bring their rugs and sleep round the shrines in the church. Every year many of the sick are found to be cured when morning comes."²

Some of the other places mentioned are real health resorts, as the church of the Panagia Iatrissa, the "Virgin Physician," on Mount Taygetos, where consumptives come, and very wisely spend the summer in open-air treatment, combined with regular prayer in the little chapel and Incubation in the cells that surround its court. In many other places, it is interesting to notice, mad people are frequently

¹ M. Hamilton, *Incubation*, p. 216.

² *Ibid.*, p. 214.

brought to be cured, as at St. Naum, in Macedonia, which is specially famed for the cure of lunatics: they are kept in strict confinement with rigorous fasting for forty days, portions of the Gospel being read to them each day as they sit upon the tomb of the saint; and the monks assert that the treatment never fails.

Certainly a party of medical men might spend an interesting and delightful holiday investigating the cures in the beautiful mountains and islands of Greece; and one may hope that in time more definite information may be forthcoming. The amazing quantity of votive offerings in the churches shows that great multitudes of sick people have found themselves cured, and they cannot have been altogether incompetent judges of their own condition.

One account by an eye-witness will be acceptable here.¹ Miss Hamilton herself visited in 1906 the great pilgrimage centre of Tenos, the "gleaming white town" that looks across a narrow strip of the blue Ægean Sea, where every year an average of 45,000 pilgrims come to visit the Church of the Evangelestria, our Lady of the Annunciation —

"On the morning before Annunciation Day this year, the pilgrims could be seen making their way to the church. Among them were cripples, armless, and legless, half-rolling up the street; blind people groping their way along; men and women with deformities of every kind; one or two showing the pallor of death on their faces were being carried up on litters. These evidently were coming to Tenos as a last resource, when doctors were of no avail. Other pilgrims were ascending after their own fashion, according to vows they had made. One

¹ M. Hamilton, *Incubation*, pp. 195-9.

woman toiled laboriously along on her knees, kissing the stones of the way, and clasping a silver Madonna and Child. Last year her daughter had been seized with epilepsy, and she vowed to carry in this way this offering to the Madonna of Tenos if she would cure her daughter. The girl recovered and the other now with thankful heart was fulfilling her part of the bargain.

“The eve of Annunciation Day is the time when the Panagia is believed to descend among the sick and work miraculous cures upon them. Then all the patients are gathered together in the crypt or in the upper church. The Chapel of the Well is the popular place for incubation. There is more chance of miraculous cure there than in the church. The little crypt can accommodate only a comparatively small number, but they are packed together as tightly as possible. From the entrance up to the altar, they lie in two lines of three or four deep with a passage down the middle large enough for only one person. Down this narrow way two streams of people press the whole evening. They worship at the shrines along the wall, purchase holy earth from the spot where the picture was discovered, drink at the sacred well, and are blessed by the priest at the altar. The cripples and the sick desiring healing have been engaged all day in such acts of worship; they have received bread and water from the priests in the upper church, paid homage to the all-powerful picture, offered their candles to the Madonna, and all the time sought to endue themselves with her presence. Now at night, still fixing their thoughts on her, and permeated by this spirit of worship, they settle down to sleep in order that she may appear to them in a dream. . . .

“Disappointment, of course, awaits the vast majority, but on the evening of the vigil all are filled with hope. They know the precedents of former years, how such things have happened to some fortunate people among the pilgrims every year. Usually eight or nine¹ miracles

¹ The figures here given are of little value, because it is not stated in what proportion the eight or nine cures stand to the total number of sick persons at each occasion; but they seem to be very low, a fact which is perhaps partly accounted for by the number of hopeless cases.

take place, and lists of them are published for distribution, but this year the officials of the church decided to stop printing the list, because it has been said that it was used as an advertisement, and reflected unfavorably upon the disinterestedness of the church.

"The church records contain accounts of the miracles which now amount to many hundreds. They are practically all of the type I have described — cure during a vision while incubation was being practised. For example, the case of a man from Moldavia is on record. He had become paralysed during a night-watch, and the doctors could effect no relief. He was taken to the Chapel of the Well, and when asleep he thought he heard a voice telling him to rise. He awoke, thought it was a dream, and fell asleep again. A second time he heard a voice, and saw a white-robed woman of great beauty entering the church. In his fear he rose and walked about. His recovery was so complete that he could walk in the procession round the town the following day.

"Tenos has always been especially famed for the cure of blindness. The records show a great preponderance of miracles on blind men, and at the present-day festivals one sees how many sightless people are led up for incubation. Also, the number of votive eyes exceeds that of other parts of the body. This year one of the miracles that took place was a cure of blindness.

"On the Friday morning I saw a blind man, a Greek, who was totally unable to see. He spent the day in acts of devotion to the Panagia [the Blessed Virgin], and all night he lay in the Chapel of the Well along with the other pilgrims. As he slept, he dreamt that the Panagia came to him, and blessed him, touching his eyes with her hand. Then he awoke, and found that his eyesight had been restored, and he could see as other men."

No doubt there is much superstition mingled with *la foi qui guérit* both in the Greek and the Roman Churches; but so after all is there much superstition in the religion of Protestant England. We have not yet clarified Christianity in any coun-

try; and who are we that we should claim to be the judges? It may be that our children will find it perfectly credible that the Panagia should lay a healing influence upon a Greek peasant, while it is certain that they will not believe that the world was made in a week, or that the Old Testament is infallible, or in those theories of Salvation which are still the popular faith of Great Britain. We have not got our balance yet. Nor is it any condemnation to say that these ancient ways of faith-healing are pagan survivals; for so, also, it would seem, is Sabbath observance, which the scholars are now tracing to Babylon, and so also undoubtedly is the deep-rooted belief in atonement through blood of which our popular hymn-books are so full; a thing is not wrong merely because it is older than Christianity — rather is its tenacity to be ascribed to the fact that it bears some real relation to the facts of the spiritual world. Pagan beliefs have often been moralised and purified by the Church, and they may well need a further process of correction to-day; but customs and beliefs which have continued to flourish for nineteen centuries in Christian soil are not likely to disappear.

More especially is this the case when they have tangible results. Now, we can no longer dismiss the witness of the votive offerings all over Europe by theories of delusion or of the machinations of supernaturally clever priests. As a matter of fact priests have not that diabolical ingenuity with which the old-fashioned anti-clericals still credit them; we may more reasonably accuse the clergy of a certain stupidity, slowness, and lack of imagination — as

has been well shown in the recent religious struggles of France. And the people — plain, matter-of-fact peasants and *bourgeois* for the most part — credulous though they are in many places, do not respond to empty delusions: they are unphilosophical about theories, but they have a keen prosaic eye for facts; and when they flock in hundreds or thousands at much cost and inconvenience to some famous centre of healing, they do so because their friends before them have got good by so doing. A shrine where nothing ever happened would soon be a deserted shrine: and the very fact of a healing centre being frequented, of itself affords a strong presumption that a certain amount of success attends its use. In one place, Lourdes, medical investigation has been carried on for fifty years, and the result has been to prove the genuineness of the cures. This alone should make men chary to express incredulity about other places, since it affords a strong presumption that if other places were submitted to the same tests, results not dissimilar would be forthcoming. But Lourdes will need a chapter in itself.

CHAPTER XXXI

LOURDES

THE great value of Lourdes is that here for fifty years the cures have been tested and recorded by medical men. We are thus left in no manner of doubt that religious cures are a verified fact of experience; with a reminiscence of Matthew Arnold we might say that "Miracles" do happen; though, as has been already pointed out,¹ a genuine miracle is really a "mighty work" or a "sign," following its own law and merely over-riding the lower law by the higher. We are also able to form a rough standard by which we may measure the reality of the cures performed in the many other centres of the Church and in the various faith-healing sects; and we are able to form some opinion as to whether spiritual healing is only possible in functional nerve diseases.

Let us for simplicity's sake at once state the conclusions which the facts establish.

(1) Cures do take place, and the utility of Lourdes from the medical point of view is accepted by non-Christian as well as by Christian doctors in France.²

(2) Lourdes has been a centre of healing since

¹ See pp. 117-20 and 182-3.

² See p. 93.

the visions of Bernadette Soubirous, in February, March, and April, 1858, the average number of pilgrims being about 148,000.¹ Since 1882 the cures have been reported by a medical committee open to all doctors, which is described on p. 323.

(3) The registered cures vary from 100 to 220 per annum, but it is estimated that only about half the cures are registered.² At best, the percentage of cures is very low.

(4) The list of cases reported to be cured is given in the Appendix.³ It shows that though nothing happens against nature — a maimed man, for instance, does not grow a new limb — yet a wide variety of diseases are reported as cured; and these are not at all confined to the functional neuroses.⁴ On the contrary, nervous diseases are in a minority: only 48 cures are reported of neurasthenia, for instance, and 49 of neuralgia, while 107 are set down under rheumatism, and 124 under diseases of the hip-joint; and high as paralysis⁵ is with 217, it is out-distanced by pulmonary tuberculosis, which is the highest of all with 262 cures.

As for the evidential value of these cures, there is something to be said on both sides. It is probably

¹ This was the number in 1903. In 1902 it was 142,000, in 1901 it rose to 191,000. Dr. G. Bertrin, *Lourdes: Apparitions et Guerisons*, 1905, Appendix p. 410.

² Bertrin, *Ibid.* The reasons being that some patients do not submit to a public examination before leaving Lourdes, while with others the cure is accomplished after they have left.

³ See pp. 410-13.

⁴ See Chapter XI.

⁵ A case of paralysis *may* be due to hysteria; but this form is rare, and the presumption is that even among the patients sent to Lourdes most paralytic cases would be organic.

higher than that of ordinary medical practice; but, on the other hand, considering the great importance of the subject, one could wish that very exceptional precautions were taken, for we need evidence as to which there shall be the very smallest margin of error possible in medical diagnosis. At the same time we need be grateful to the authorities of Lourdes that they have already done so much in the way of investigation — a good deal more than the faith-healing centres in America and other countries. Here is Dr. Bertrin's description of the methods of investigation —

“Bureau de Constatations Medicales.

“In 1882 a medical committee was formed, charged with the duty of verifying all medical certificates brought by the sick to Lourdes. When a cure takes place, it is immediately notified to this committee, which takes charge of the case. All examinations are made publicly, a certain number of doctors are official members of the committee, but it is open to all competent men, friends or enemies. In particular, all doctors are admitted, whatever their nationality and however opposed to the supernatural. In fact, they are never asked any questions as to their opinions. Probably no clinic in France is as accessible and frequented. In fourteen years 2,712 doctors have visited Lourdes, from 1890–1904. Of these 461 were foreigners and amongst them were:

- 3 members of the Academy of Medicine, Paris.
- 1 member of the Academy of Medicine, Brussels.
- 1 doctor to the King of Sweden.
- 26 professors of the French faculty.
- 14 professors of foreign faculties.
- 8 professors of Schools of Medicine.
- 48 doctors or surgeons in hospitals.
- 74 house-surgeons of hospitals.

All these names have been registered. For the last ten years Lourdes has been visited on an average by 200 or

250 doctors a year. On some days there have been sixty of them in the committee room, and they are perfectly at liberty to see and examine the patients who come to make known either their malady or its cure, indeed, often the president asks if any of the doctors would like to take a special case into a private room or examine it in a hospital.

"Dr. Head, an English Protestant doctor, spent many hours in the committee rooms during some of the great pilgrimages. He came provided with various special apparatus for examining eyes, ears, etc., and also with a good camera. He took notes assiduously during the debates and was allowed full liberty to question the sick. On his departure he wrote to Dr. Boissarie, and after expressing his gratitude for his cordial and courteous reception by the authorities at Lourdes, he says, 'I shall not fail to make known the hospitable welcome I have received and the politeness shown to me, though a foreigner.

"'As regards the medical examination of the cures, I am happy to express my complete satisfaction with the manner in which medical certificates are dealt with. Nothing can exceed the conscientious care with which the value of each certificate is discussed.'

"Most of the sick bring medical details of their diseases. These documents are very important. Each pilgrim in the great national pilgrimage has his number and his papers, which are put into the hands of the committee. When a cure is notified and the sick person remains some days afterwards at Lourdes, he has to appear every morning and evening before the committee in order to prove that the cure is permanent."¹

All this has, of course, nothing whatever to do with the special religious beliefs associated with Lourdes, any more than the cures wrought by Christian Scientists prove the accuracy of Mrs. Eddy's religious opinions. The story of the appear-

¹ Translated from Dr. Georges Bertrin, *Lourdes*, pp. 111-115, and Appendix, No. 7.

ance of the Blessed Virgin to Bernadette with the ungrammatical remark, "*Je suis l'Immaculée Conception*," is that of a subjective experience with no objective value: "Judged by our habitual canons of evidence," says F. W. H. Myers, "— which, as the reader knows, do, in fact, admit the veridical character of many apparitions — there is no reason to suppose that the figure which appeared to Bernadette was more than a purely subjective hallucination; — still less reason to assume that that apparition was in any way connected with the subsequent cures." ¹ In other words, the apparition to Bernadette is a "bad case," and the trained judgment of Myers (which led him to accept the objective reality of other apparitions) could find no satisfactory evidence in this.

Nor was Myers favourably impressed with the general atmosphere of Lourdes —

"To the student of suggestion, indeed, to the psychologist, the story of Lourdes is a mine of attractive material. Yet from a point of view perhaps profounder still, I cannot but sympathise with those wiser Catholics who bitterly regret the whole series of incidents; — who stand aloof from that organised traffic in human ignorance; — from the vested interests sanctimoniously alert on every side; — from the money-changers in the temple; — nay, even from that cowardly craving for earth-life prolonged at any cost which dries the leprous and the cancerous to implore a deferment of their entry into the promised heaven." ²

Mr. Myers, with his brother, Dr. A. T. Myers, investigated Lourdes, and their conclusions were

¹ *Human Personality*, 1904, I, p. 214.

² *Ibid.*, p. 214.

published in the *Proceedings of the Society for Psychical Research*, in 1893. I will quote them somewhat at length; for, indeed, other critics, such as, for instance, Dr. Dubois,¹ seem to be shallow and somewhat obtuse in comparison with these brilliant and yet reserved investigators. The two brothers arrived at these conclusions —

“(1) No one of the special forms of psycho-therapeutics which we were asked to examine has yet produced evidence definite enough to satisfy reasonable men of any *miraculous* agency, however surprising the cure may sound.

“(2) Many forms of psycho-therapeutics produce, by obscure but natural agencies, for which at present we have no better terms than suggestion and self-suggestion, effects to which no definite limitation can as yet be assigned.

“(3) Thus far Lourdes offers the best list of cures; but this superiority is not more than can be explained by the greater number of patients treated there than elsewhere, and their greater confidence in the treatment. There is no real evidence, either that the apparition of the Virgin was itself more than a subjective hallucination, or that it has any more than a merely subjective connection with the cures.”²

But a scientific observer may explain many “miracles” by self-suggestion without thereby denying the reality of faith-cures or their spiritual nature.³ To Frederick Myers, indeed, even hypnosis was only explicable by the theory of a world of spiritual life.⁴ Thus, though it is certainly not

¹ Paul Dubois, Professor of Neuropathology, Berne, *Les Psychoneuroses*, 1904, c. 17.

² Society for Psychical Research, *Proceedings*, Vol. IX, 1893.

³ See pp. 179-81.

⁴ *Human Personality*, I, p. 215.

true that a bottle of water can possess healing virtue because "a girl saw a hallucinatory figure," yet—

"it is true that on some influx from the unseen world—an influence dimly adumbrated in that Virgin figure and that sanctified spring—depends the life and energy of this world of every day."¹

And of the special religious associations of Lourdes Dr. A. T. Myers and his brother say—and their words will be equally true of the shrines which abound in the Eastern Church:—

"It is not really with Roman Catholic doctrines alone that we have to do at Lourdes. That great Church under whose wing these pilgrims are sheltered still represents the hopes, the fears, the creeds of a thousand generations of rude and ancient men. Lying for centuries beneath her deeps, those primitive symbols have

'. . . Suffered a sea change,
Into something rich and strange.'

but each element of the mystery at Lourdes—dark grotto and sacred spring *neuvaine* and dream and apparition—carries us back to primitive memories and a simple and pagan past. . . . All these things the newer Rome has received and transfigured; and with them much emotion which the world cannot lightly lose; the succouring comradeship of deified natures, the sense of the nearness, the benignity of heroic and enfranchised souls."²

The religious causes at Lourdes are indeed both impressive and inadequate. They owe their strength to certain ancient and permanent elements of faith and fellowship which are sufficient to establish relations with the spiritual world, being concentrated and intensified by the associations of the

¹ *Human Personality.*

² *Proceedings of the Society for Psychical Research.* Vol. IX, p. 208.

place. That it all should be based upon a worthless hallucination and contaminated by much narrowness and superstition is regrettable; but it only increases our wonder that, in spite of defects which do great harm to the Church in France, there should be as many cures as there are.¹ If so many sick persons (whose diseases have generally baffled the doctors) should be cured at Lourdes, what might not the result be in some holy place of future days, where the religious motive should be above criticism and the methods beyond praise; where the intimate sacramentalism of Christianity should be purified from all puerile accretions, while nothing was lost of the ancient and permanent forces which have brought such precious succour to the human race: where, in fact, religion should include all good and thoughtful Christian men in a sane, acceptable philosophy, binding them together with God in that Communion of Saints which is the high fellowship of unfettered spirits.

¹ The number of cures, in proportion to the huge army of pilgrims, is very low. If we may put the cures and improvements at 1 per cent. (p. 322), or even at the 5 per cent. which is sometimes asserted to be the real proportion of cures to patients, the number is not to be compared with the cures of Bernheim at Nancy (pp. 402-6), or with the 75 per cent. about, of the "Mental Science" home quoted on pp. 406-10.

What the proportion really is I have been unable to ascertain, even after personal enquiry at Lourdes. If we more than double the highest recorded number of cures, and estimate them at 500 (counting improvements as cures); and if we assume that only a small proportion—one in five—of the pilgrims are patients, we still only get just over 1 per cent. of cures. Now no doctor or "healer" in America or England could go on for a month if nearly 99 per cent. of his cases were failures. If the proportion at Lourdes is really better than this, then let the authorities record not only the cures but the failures also.

CHAPTER XXXII

THE SIGNIFICANCE OF THE INNER-HEALTH MOVEMENT

Therapeutic Importance of Religion; Miracles, not Proofs but Signs,—(1) That Seeking Health is a Religious Duty; (2) That Pain is not God's Will; (3) Of the Fundamental Nature of the Spirit; Doctors, Parsons, and Nurses.

I HAVE written the foregoing pages, not as a mere prelude to this or that practice or opinion, but rather to encourage such a temper of mind as shall preserve body, soul, and spirit “entire,” in their fullest co-operation and sanity. For the ultimate value of all “miracles” and all “powers” of healing lies in their witness to higher laws, that are but little suspected in modern times and but little used.

Therapeutic Importance of Religion

The *main* contention of this book has been that the forces of religion — its faith, and hope, and love, its prayer and peace, its rites and sacraments — have a powerful influence for good upon the spirit of man, and through the spirit upon the body; that therefore these religious influences have, or can

have, a valuable effect in the maintenance of that inward balance and vitality which we call health; and, furthermore, that these influences when brought to bear upon a sick man *must*, if he duly receive them, strengthen his spirit, and *may* through that inward invigoration bring strange and wonderful recovery of the body. The extent of this power must be left for the future to decide; that there is always *some* physical effect resulting on mental action is an accepted fact, nor will it be denied by any that mental conditions have a definite effect upon physical health. Those conditions will have a greater or less effect in proportion as men realise them and cultivate them; the remarkable strength of their effect has been noticed in all ages; it certainly is a far from negligible phenomenon to-day; it shows every sign of increasing in the near future.

Doctors, indeed use those mental conditions more, as they use drugs less; and even in England where there is as yet no chair of psycho-therapeutics (which is only a clumsy scientific name for mind-cure), change of habit and change of scene are increasingly recommended for those who can afford them. But we do not obtain the highest results from the mind till we have also the aid of religion; for this is the greatest transforming power — a power that can make the thief honest, the lustful temperate, or the coward brave, a power that can replace egoism by love, sadness by joy, and despair by peace.

This power is called by the theologians Grace; it is the highest of all the forms of energy that

come from God. Its existence is not denied even by the agnostic who has no knowledge of its Cause, and its effects are nowadays investigated as important phenomena by psychologists.

Let it be clearly understood. The effect of the soul upon the body through the power of religion is not some new and magic way of proving the truth of Christianity. All power is of God — whether it be electricity, or neurokym, or grace; and to him who does not believe in God all power must be left unexplained. On the other hand, the high power of religion can quite fairly be called mental: no one would be less ready to deny this than the Christian for whom, as I have said, the very operations of the Spirit of God, his gifts and his fruits, are mental phenomena which are habitually obtained in a lower form without the special aid of religion. There is no ultimate barrier, then, between what is sacred and what is secular, since all things come of God and of his own do we give him; the difference is one of degree and not of kind.

Miracles: Not Proofs but Signs —

The evangelical works of healing, then, with all that have followed since, are not proofs of Christianity, but are signs — “signs *following*” upon conversion. They are evidences of a high degree of spiritual power, but this power is found also among those who are not Christians — just as a wonderful degree of Christian charity is often found among those who are not Christians. It was never claimed for the evangelical cures that

they were anything more than this.¹ In Christ that power was at its highest, just as in him, love was at its highest; but charity exists everywhere in some degree, and healing power exists everywhere also: both are evidences of the grace of God to those for whom God is the great ultimate Reality in whom all things subsist. Christ did not invent new virtues: he was the perfect manifestation of things which are eternal, and therefore could never be new.

(1) *That Seeking Health is a Religious Duty*

Thus, the teaching of the New Testament, and of all succeeding generations of Christian saints, warns us not to exaggerate the importance of spiritual cures; for indeed to the Evangelists and to all Christians the conversion of the soul is a far more remarkable and more precious sign than any conversion of the body, and the conquest of sin far more difficult and important than the conquest of disease. But at the same time the New Testament miracles are signs to remind us, first, that health is an important thing; and that the spread of health by all medical, hygienic, and mental ways is — like other secular and social service — one of the prime duties of religion. They teach us that the followers of Christ must succour the sick and the suffering by all effective means — by nursing and doctoring, by prayer and grace — because the Master whom they follow himself went about doing good to the sick, and symbolised that care

¹ See pp. 169-70, 182-7.

not only in the word of healing, but also in the simple medicines and the careful nursing of the Good Samaritan. This general lesson has been not so ill learnt amongst us; one of the first things borrowed from Christianity by the Japanese was the ambulance Red Cross.

(2) *That Pain is not God's will*

The evangelical signs tell us also that sickness is not the will of God; because God is the author of health, and the spreading of his power is the quenching of sickness. I know that there are many devout souls who, because they have so Christianly schooled themselves in the bearing of pain, cannot welcome the thought that pain has to be subdued. To them, surely, the Christian miracles should come as signs that for all the value of pain, yet the duty of a Christian is to relieve it. Pain has, indeed, great disciplinary use in the moral world; it has also great prophylactic value in the natural world, and the upward development of animals has been largely due to it; yet it is the plain duty of Christian charity to reduce pain, and it is by our mercifulness that we can measure the moral distance which separates the Christian nations of to-day from the pagans of the arena.

Pain! let us be honest about it, and avoid the traditional and unreal use of language which the ascetics and self-torturers of old had perhaps some right to employ. We do not seek it in these comfortable days; and we, who are glad enough to use anæsthetics, have some need to beware of hypoc-

risy in extolling pain for other people. Our duty is to reduce it everywhere, but no praiser of pain need have any fear that it will disappear; its message is more intensely felt when it is less abundant, its discipline is greater when it is merited — and though it may pass increasingly from the body, it will not disappear from the soul till we leave it for ever behind by entering into the vision of God.

(3) Of the Fundamental Nature of the Spirit

Lastly, the Christian “miracles” are signs to everyone of spiritual reality: they are significant of a power that can transcend material things. And the modern world, sick with doubting hopes, needs intensely to be assured that religion is not a mere probability, nor faith a passive acceptance of conjectures; that prayer is a power producing results, that grace is real. This need is not unworthy; at our point of time it is inevitable. The supreme value of faith-cures to the modern world, is that they are signs of something beyond the mere healing of the body — they illustrate the supremacy and the fundamental nature of the spirit; and this is what our generation needs to learn.

Thus the “mighty works” of the New Testament are signs for our instruction. The mere healing of disease, noble and charitable as it is, may be accomplished by the humbler means of material succour, and generally is thus accomplished: it would be a small thing if grace could do no more for man than surgery; and as a matter of fact it has in the past done much less — for

remarkable as have been the miraculous cures of Christian history, they are not to be compared in extent with the sickness cured and the sickness prevented by scientists, and doctors, and nurses. But when a man is healed by faith of a disease which natural means have failed to move, we are in the presence of a force more important for humanity than the most wonderful skill of the physician. It is like the stirring of the little golden wings of the electroscope. We have a sign of the kingdom of God. We are shown that, after all, disease is but the outward manifestation of some inward weakness and failure, so that it is possible for the physical results of that weakness to be removed by an inward and spiritual restoration.

Doctors, Parsons, and Nurses

I think that this has one very practical lesson for doctors. They are dealing at all points with mental influences, and therefore with influences that can be transmuted or strengthened by grace. It follows, does it not?—that the doctor should be a man of prayer, that part of his work should be done before the altar, that both he and his patients should feel him to be about a sacred business. And shall we not find practical evidence for the truth of this in the greater success of the doctors who work thus, understanding the spiritual nature of man? Such men at least need have nothing to fear from the eccentricities of faith-healing; for they are themselves doing the same work better—their technical skill is winged with the power of

faith, their care of the sick is crowned with the ministration of religion.

But what are we to say about these ministrations of religion? We cannot pretend that they have in modern times been what they ought to be. The experience of most parsons is that they see but little of their people, except among the poor, when they are very ill; for the patient is ordered "complete rest," and visitors are not allowed. And the sick have made an increasing use of nursing-homes, where there is no chaplain and where such disturbing agencies as the Holy Communion are not allowed. I do not think we have any cause for complaint: this notion of religion as a distressing influence inimical to health, or at best as an unnecessary interruption of natural machinery, would not have become so general but through our own fault. Many priests in the past — perhaps the ministry as a whole — must have got themselves regarded as the heralds of divine wrath, the precursors of dissolution, the dangerous purveyors of a death-suggestion, or this popular tradition of the ministry would not have grown up. And in gentler and more recent years many parsons — perhaps most — in the almost universal ignorance of their health-bringing mission must have been content with somewhat conventional devotions and somewhat disconsolate advice. Certainly if the doctors have to lament the absence of psychological training in their schools, the clergy have to acknowledge the absence in the past of almost all training whatever, and the absence still to-day of training in the visitation of the sick. Men of holiness, and even men

of tact, have an intuition in these as in other matters — I remember hearing of a house-surgeon who said that the chaplain was the best ally, since all his patients were better after the priest had been round the ward ¹— but it may well be true of others that their visitations left the wrong effect.

We need that this should cease, we need that the two professions should be brought more into co-operation; since now we know that the doctors are concerned with the soul as well as with the body, and that the clergy are concerned in many ways with the body as well as with the soul. The new faith which we have in the physical effects of spiritual work has made those of us who are parsons very anxious to learn and to be of service, not setting ourselves up as authorities in medical affairs, but bringing, so far as in us lies, God's gift of healing to the succour of his people.

For this, Unction, when it is asked for,² supplies the most authoritative means, and is free from the dangers that may accompany some other ways, since the personal element is minimised, and the minister acts merely as the agent of God's Church, the transmitter of a power that is not his own. But more personal action is legitimate, such as the Laying-on of Hands,³ not only in the case of gifted

¹ Cf. Huxley's saying:—"My work in the London hospitals taught me that the preacher often does as much good as the doctor."

² "If anointing be earnestly desired by the sick person." *Lambeth Conference*, 1908 (S.P.C.K.). Resolution 36.

³ "The Committee is of opinion, that the prayers for the restoration of health which it recommends, may be fitly accompanied by the apostolic act of the Laying-on of Hands." *Lambeth Conference*, 1908. Report of Committee on Ministries of Healing.

and of saintly persons, but as a means of grace that may be employed by any who use it earnestly and with concentrated prayer; nor can there be any reason why it should be confined to the clergy. And if, as St. Paul leads us to expect, there are some with special "gifts of healing," it must clearly be right for them to use their powers in this way.

The parson can always do much by such earnest, quiet prayer with the sick person — a prayer that is full of faith and confidence, and is never without some time of silence. He will be full of confident hope because he knows that prayer must bring strength to the soul, and through the soul in some measure — often in a great measure — to the body. He will teach the patient, so far as the conditions permit, to realise the power of prayer and to rest patiently in the Lord. He will in some cases be able to release the patient from doubts and fears, and the burden of his sin, by that Ministry of Reconciliation which mercifully was retained when so much else was lost in the present service for the Visitation of the Sick. From that service, also, he will use the beautiful Benediction which concludes it; and surely he will never leave a sick bed without blessing the patient as one who knows that in benediction he is transmitting grace. All this is, of course, often done, together with such quiet talk and the reading of beautiful, familiar psalms and other passages. But it should in every case of sickness be desired and given; and much depends upon the spirit in which it is given by the priest, supported by the friends and by the doctor, and

received by the patient. It is faith that makes men whole.

The centre of all such religious ministrations to the sick will always lie in the chief service of Christendom. I have already spoken of the witness borne continuously to the effect of the Holy Communion upon the body as well as the soul;¹ and I need hardly again point out how mighty will be the effects of that inward succour when sick folk learn generally to appreciate it, and are thus able to have the faith which will enable them to receive the inward grace for the benefit of their entire personality. Here only it may be well to add that for every therapeutic reason it is best for the Communion to be brought to the sick room straight from the service in church,² and thus to be administered in the quietest and simplest way, and in the way too that most joins the patient with the prayers of the congregation in the church, their intercession being definitely asked for the person to be communicated. That this method should ever have been the subject of party dispute is one of those regrettable incidents in modern Church life which for our credit should pass into oblivion.

In so far as this is the parson's way in pastoral visitation the doctor will find peace wherever the Church's servants go, and will be grateful for it.

¹ See Chapter XXX, p. 307.

² The shortness and concentration of this primitive method is of course a chief advantage. It is generally found that the following is the longest form of service:—Collect of Day, Confession and Absolution, Prayer of Access, Administration of Communion, Lord's Prayer, Prayer of Thanksgiving, Collect for the Sick Person, Blessing. In many cases this would have to be further shortened.

And those who are constantly in the sick room,—the nurses and the friends, can they too not bless the patient and be themselves a blessing to him? There may be prayer in all their ministrations; the atmosphere of the Spirit may dwell in the room, and grace may accompany every act of service. It would seem almost presumptuous to speak of the nurses, who have transformed Mrs. Gamp in a generation — whose skilled devotion is one of the greatest assets of modern civilisation, and who endure so bravely both the necessary hardships of their lives and that cruel pressure of overwork which is gratuitously imposed upon them. Many of them have indeed done much already; yet I think, as the importance of religion for body and soul is more fully understood, we may look for still greater help both in what the nurses do themselves and in what they teach the families and friends of the sick to do. For religion gives to all a share in the mental support of the sick; their physical welfare cannot safely be separated off in a compartment of its own, from which the ministrations of prayer and grace are excluded; and for that very reason the responsibility of wisdom, tact, and restraint is increasingly laid upon us all.

CHAPTER XXXIII

CONCLUSION

Health; The True Meaning of Salvation; Peace

THOUGH healing is naturally the most prominent feature of the new movement which we have discussed, it is far less important than *health*; and the crowning lesson of the evangelical "signs" is that God is the giver of health, that the spreading of the Gospel is the spreading of health.

We hardly need repeat the proviso that an orthodox Christian cannot for this reason belittle hygiene, but is bound to study and spread it. As I have already said, only a Christian who never used the Sacraments, and had made no attempt to understand that essential sacramental element of evangelical and all historic Christianity, could fall into such an error. Temperance and cleanliness are religious duties; they are at the same time as material as anything can be, and the temperate choice of right food (including salt, which is a drug), forms with the cleanliness of our bodies and homes the most potent of all means for the preservation of health. Man is a spiritual being, but he lives in a material environment; and the health both of body and soul are so dependent upon this environment that our Lord compared the difficulties even of the soul, when baffled by its surround-

ings, with a camel before the eye of a needle. Therefore it is a primary Christian duty to bring rule and order into this environment.

And faith-cures show us in like manner that the mental power which fashions and regulates these material things is meant to be supreme, and that health lies in that supremacy. They show us that all the agencies of hygiene and the rest are but the weapons and tools of the spirit — or, we might say, its navvies and its servants — indispensable indeed to humanity, and brought to an admirable degree of skill, but not the masters, and never to be thought of without the spirit which they serve and assist.

Health is what we seek, as the sum of all desirable things — health of both spirit and body — and, as we have said, even bodily health is ultimately a condition of the soul, dependent on the supremacy of the spirit. It is the proper balance of unspoilt relationship between overmind, undermind, and body — it is that our “body, soul, and spirit” may through “the God of peace,” be “preserved entire.”¹

The lesson of Christ's life is that he brought this entirety of health because he brought inward peace and life. He set these three parts of human personality at balance by supplying the deficiency in spirit and soul. He brought men, as we say, into harmony with God, because he filled them with the Spirit of the Lord and giver of life. We might apply to him in a greater sense the words which

¹ 1 Thes. 5²³. See p. 343. The idea of wholeness, which is the etymological root of salvation, is in this passage twice emphasised — . . . *ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα* . . .

Montesquieu used of the social reforms of St. Louis, and say, "*Il ôta le mal, en faisant sentir le meilleur.*"

The True Meaning of Salvation

Health, then, both of soul and body, its unity, its importance — this is the lesson we are learning to-day. We may give both kinds of health one name, uniting them in the term *Salvation*.

In the original language of the New Testament "to save"¹ is used of the healing either of the body² or of the spirit,³ and in connection with the spirit it is sometimes used of present salvation, and sometimes of final salvation.⁴ In popular theology it has constantly been used in this third sense alone, and thus the idea of present salvation of the entire man has been very greatly lost. We have to turn back to the New Testament for the full meaning of the word: there we find further salvation referred to only as continuing what has been begun already — the passing into a condition of inward health; Christ came to win a double victory over sin and death, he brought new life both to spirit and body, and the two kinds of salvation were but two sides of our work.⁵

¹ *σώζειν*, to save, connected with *σῶς* (*salvus*), "sound," "entire," "whole."

² *e.g.* To the Woman with the Issue — "Thy faith hath saved thee: go in peace," Mk. 5³⁴.

³ *e.g.* To the Woman who was a Sinner — "Thy faith hath saved thee: go in peace," Lk. 7⁵⁰.

⁴ *e.g.* "He that endureth to the end shall be saved," Mt. 10²².

⁵ "But that ye may know that the Son of Man hath power on earth to forgive sins. . . . Arise, take up thy bed," Mk. 2¹⁰.

The impotent man, we read, was healed at the Gate Beautiful by the power of the Christ, because, "in none other is there *salvation* . . . wherein we must be saved";¹ and, as St. James says, the "prayer of faith shall *save* him that is sick." Both sin and disease are a breach of God's laws, so that sin may be called the "disease" of the soul, and sickness the "sin" of the body; the salvation of either is the restoring of it to that wholeness, that spacious breadth and free unhindered action in the large empire of God's laws, to which both ancient and modern languages bear witness. The Hebrew word for "salvation" which lies behind the Greek of the Gospels means the enlargement of man's spirit from that which constrains and confines; "wholeness" is the idea of the Greek word; health and welfare of the Latin;² while in our own language "health" and "holiness" are close akin, as we see so clearly in the German, where *heilsam* means wholesome, *heilen* to heal, and *heilig* holy, while the Saviour is called *Der Heiland* because *heil* means both health and salvation.

Salvation—alas that this noble thing should have been so narrowed amongst Christians as to mean still for many the mere plucking of the soul from some future torment! That degradation of

¹ Acts 4¹². *cf.* The Commendation in the Visitation of the Sick, where, significantly, the word "health" is added to "salvation," because the fact that health *is* salvation had been forgotten.

² Smith's dictionary gives—" *Salvus*, safe, unhurt, well, sound," and—" *Salus*, a sound or whole condition, health, welfare, prosperity, preservation, safety,"—derived either from the Greek—*ὅλος*, "whole, entire, perfect, complete," or from *σᾶος*, *σῶς*, "sound, healthy, whole, safe."

the word shows how the thought of inward wholeness had been lost. Salvation means the passing of the entire man into the life of God, so that every part of his being is brought into harmony with the divine laws; and for the saved the Eternal Life is not only a future reward, it is something that has already begun — “He that hath the Son hath life” — something that is proved to have begun already by the helpfulness and charity of those who are living therein, for “we know that we have passed out of death into life, because we love the brethren.”

The life that comes in salvation is eternal — not as something that will begin after death and then go on for ever — but as something that has begun here and is above time altogether. The things unseen — truth, love, knowledge, even beauty — belongs to this high, unmeasured plane, where there is no decay, no transitory shifting of things temporal. But on the natural plane the eternal powers mould and mark the temporal environment, beauty is dimly adumbrated in nature and in art, truth in demonstrations, love in good works, and inner health in physical perfection.

A concrete example from an autobiographical note in Professor James’ collection will explain exactly what we mean —

“Gradually an inner peace and tranquillity came to me in so positive a way that my manner changed greatly. My children and friends noticed the change and commented upon it. All feelings of irritability disappeared. Even the expression of my face changed noticeably.

“I had been bigoted, aggressive, and intolerant in discussion both in public and private. I grew broadly tolerant and receptive towards the views of others. I had

been nervous and irritable, coming home two or three times a week with a sick headache induced, as I then supposed, by dyspepsia and catarrh. I grew serene and gentle, and the physical troubles entirely disappeared. I had been in the habit of approaching every business interview with an almost morbid dread. I now meet every one with confidence and inner calm.

"I may say that the growth has all been towards the elimination of selfishness. I do not mean simply the grosser, more sensual forms, but those subtler and generally unrecognised kinds, such as express themselves in sorrow, grief, regret, envy, etc. It has been in the direction of a practical, working realisation of the immanence of God and the Divinity of man's true inner self."¹

Inner health! There are hundreds of thousands in America and in England who declare that they have found such a state of salvation. And this new movement which is so hopefully stirring around us, though it often speaks the language of heresy, is really a return to a forgotten orthodoxy with which we are much concerned, because it is a restoration of the original Christian idea. We still thank God officially that we are in a state of salvation; but we have not been living as if we were. Men have ascribed to the religious world (and surely not without justification) a certain cheerless pessimism and gloomy harshness. Even of amiable persons I have heard it said, "He suffers from mental depression, because he is such a holy man!" Certainly the general idea was that to be religious was to be terrestrially miserable.

Now the inner health movement is reversing that conception. Its strength lies, not in a few cures

¹ William James, *The Varieties of Religious Experience*, 8th imp., 1904, p. 126.

here and there, but in the fact that it has changed men's lives on a large scale, that in America at least it has altered the aspect of whole sections of society. When people come under the influence of this movement in one or other of its forms, their friends find them more easy to live with. No wonder that such shrewd observers as Dr. James¹ are impressed —

“The moral fruits have been no less remarkable. The deliberate adoption of a healthy-minded attitude has proved possible to many who never supposed they had it in them; regeneration of character has gone on on an extensive scale; and cheerfulness has been restored to countless homes.”²

In such examples from every-day life we see the power and great usefulness of the inner-health movement: here is true conversion, here is true personal salvation, flowing over into fellowship.

Peace

It is not new. But what is really new to this generation is the thought that the peace of God is something to be got by ordinary people everywhere, something indeed which it is foolish and unchristian not to get. Religion has been so long esteemed a peculiarity of the few. We need not wonder that the reaction against this survival of Puritanism is

¹ It must be remembered that Dr. James' book deals only with the individualistic side of religion: see the criticism in the Preface to *God and the Individual*, by Dr. Strong, Dean of Christ Church, Oxford. (Longmans.)

² William James, *The Varieties of Religious Experience*, 8th imp., 1904, p. 95.

so strong among the descendants of those Puritans who were too extreme to remain in Europe. And here I use the word Puritanism because it is best understood. The history of Montanism reminds us that the Puritan spirit is at least as old as the second century — the spirit that could not accept the lesson which our Lord taught in the Parables of the Kingdom, and especially in that of the Wheat and the Tares. In America, no doubt, where Calvinism had a far stronger and more recent hold than in England, the reaction has its own weakness — a good deal of surviving individualism which shows itself in the formation of odd new sects, a failure to appreciate the experience of historic Christianity, and that pantheistic haziness which has so often characterised the best minds reacting from Puritanism. But at least the inner-health movement is purifying Christianity from the last traces of Calvinism, and from those earlier religions of fear which had their roots in devil-worship and their last fruit in the doctrine of Reprobation. All Christendom has been scarred with terror: religion has seemed inaccessible to the ordinary folk for whom Christ died. Now it is being borne in upon us that the peace of God is for the working-man and the philosopher, for the housewife, and even for the man of business.

And the practice of the presence of God is for all. It is not some difficult intellectual exercise to be learnt out of books: it is the gathering up of the spirit into the Silence, where the dew of God may condense upon us. Nor is this practice the straining of our ears to the contentious voices of pulpit

eloquence (the reliance upon which has been a mistake of modern religion), but the tuning of our hearts to the still small Word from the Eternal. Men are learning everywhere the value of such teeming quietness, and faith-healing has been but a sign of the inward energy and an incentive to the recovery of recollectedness: meditation, they find, is a refreshment abundantly fruitful; prayer, a force that can be tested by its results; religion itself, not a beautiful "perhaps," but the mightiest of all realities. So in quietness and peace they find their strength: they are practising it among busy crowds, in railway-carriages, upon electric trams, in shops and factories, in offices.

It is not new. For no other reason than this have our churches stood open to the passer-by — each a little fortress of peace, an outwork of those ancient cathedrals, within whose mighty silences, enshrined in an ordered beauty of form and colour, steadfast generations of men have rested in the spiritual presence. A like cultivation of quiet receptivity is found in all the higher religions, which differ indeed from savage cults in that they do not seek excitement: but in the Christian religion it is highest, simplest, most balanced, humane, and universal. And many to-day whose heritage has been alien from the traditions of historic Christianity, are linking the world up with long-neglected truths.

Is it not, indeed, that the modern world is rediscovering Christianity? Weary of theological wranglings and futile struggles for ecclesiastical supremacy, weary of partizan exaggerations and prejudices — weary also of that orthodoxy of nega-

tions, which esteems a man safe who denies something that others have found true, and which has chilled religion through fear of being universal — men are finding their way back to the fulness of Christ; and the wayfaring man, though a fool, can rest with the saints and become wise.

“It is such fun being a Christian.” Let that sentence stand uncorrected, not unserviceable in the shock it brings. As the brothers of St. Francis would laugh in the midst of their services from sheer joy of life, so are we discovering how triumphant and cheerful an exhilaration springs from the deep-spreading roots of God’s peace. Such an impregnable happiness is a natural result — not a gift, but a fruit of the Spirit. In this book we have considered those mental gifts which Christendom specially ascribes to the Holy Spirit, so that wisdom and strength — the full balance of faculties — are the evidence of inspiration; and we have discussed the influence of this wisdom upon soul and body. Let us now finally remember that the inspired mind bears fruit in the emotions, and that the fruits of the Spirit are defined for us as love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and temperance. We may know our Christian by his tender cheerfulness. Without love, joy, peace, a man may be a learned professor of divinity or a distinguished synthetic philosopher, but he is not a proper Christian. For — in Blake’s words —

For Mercy, Pity, Peace, and Love,
Is God our Father dear;
And Mercy, Pity, Peace, and Love,
Is man, his child and care.

It is right for men to love their lives, and right for them to have a good time; and if they go to work the true way, seeking first the Kingdom of God, and being, therefore, all of one mind, compassionate one of another, loving as brethren, pitiful, courteous, then they will indeed find life to be worth living, and they will make it so for others also who are battling in difficult ways —

“ For he that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile;
And let him turn away from evil, and do good;
Let him seek peace and ensue it.”

APPENDIX I

INSTANCES FROM THE LIVES OF SAINTS AND WORTHIES

FROM THE SEVENTH CENTURY TO THE PRESENT DAY

I HAVE selected these instances as typical, interesting, and well authenticated, and as occurring in the lives of well-known men and women. For this reason all kinds of cures are included, both small and great. The medical reader can form his own judgment as to their relative importance. The details are interesting and often of great value.

BEDE (673-735) ON ST. JOHN OF BEVERLEY, † 721

We will give several instances from Bede's account of this saint, because they are exceedingly full, candid, and well-attested, ranging from the simplest co-operation with the surgeon (4) to a cure at the point of death (3), though of course in all these old accounts we have not the advantage of scientific diagnosis. We give these instances, also, because they throw light upon an obscure period — a period, indeed, which is sometimes called the "Dark Ages," though it witnessed the spreading of the light from Ireland to Russia, and the planting of civilization among the barbarian races which now rule the world. There was no more honest and conscientious historian than Bede, the founder of English history, who, it will be noticed, refers carefully to eye-witnesses and gives only a selection of the miracles which he had heard of.

(1) *St. John of Beverley*(A.D. 685: *He co-operates with the physician*)

"In the beginning of the aforesaid reign, Bishop Eata died, and was succeeded in the prelacy of the church of Hagulstad by John, a holy man of whom those who familiarly knew him are wont to tell many miracles; and more particularly, the reverend Berthun, a man of undoubted veracity, and once his deacon, now abbot of the Monastery called Inderawood, that is, in the wood of the Deiri; some of which miracles we have thought fit to transmit to posterity. There is a certain building in a retired situation, and enclosed by a narrow wood and a trench, about a mile and a half from the church of Hagulstad, and separated from it by the river Tyne, having a burying place dedicated to St. Michael the Archangel, where the man of God used frequently, as occasion offered, and particularly in Lent, to reside with a few companions. Being come thither once at the beginning of Lent to stay, he commanded his followers to find out some poor person labouring under any grievous infirmity, or want, whom he might keep with him during those days, by way of alms, for so he was always used to do.

"There was in a village not far off, a certain dumb youth, known to the Bishop, for he often used to come into his presence to receive alms, and had never been able to speak one word. Besides, he had so much scurf and scabs on his head that no hair ever grew on the top of it, only some scattered hairs in a circle round about. The bishop caused this young man to be brought, and a little cottage to be made for him within the enclosure of the dwelling, in which he might reside, and receive a daily allowance from him. When one week of Lent was over, the next Sunday he caused the poor man to come in to him, and ordered him to put his tongue out of his mouth and show it to him; then laying hold of his chin, he made the sign of the cross on his tongue, directing him to draw it back into his mouth and to speak. 'Pronounce some word,' said he; 'say "yea,"' which, in the language of the Angels, is the word of affirming and consenting, that is, 'yes.' The youth's tongue was immediately loosed, and he said what he was ordered. The bishop,

then pronouncing the names of the letters, directed him to say, 'A'; he did so, and afterwards 'B,' which he also did. When he had named all the letters after the bishop, the latter proceeded to put syllables and words to him, which being also repeated by him, he commanded him to utter whole sentences, and he did it. Nor did he cease all that day and the next night, as long as he could keep awake, as those who were present relate, to talk something, and to express his private thoughts and will to others which he could never do before; after the manner of the cripple, who being healed by the Apostles Peter and John, stood up leaping, and walked, and went with them into the temple, walking and skipping, and praising the Lord, rejoicing to have the use of his feet which he had so long wanted. The bishop, rejoicing at his recovery of speech, ordered the physician to take in hand the cure of his scurfed head. He did so, and with the help of the bishop's blessing and prayers, a good head of hair grew as the flesh was healed. Thus the youth obtained a good aspect, ready utterance, and a beautiful head of hair, whereas before he had been deformed, poor and dumb. Thus rejoicing at his recovery, the bishop offered to keep him in his family, but he rather chose to return home."¹

(2) *St. John of Beverley*

(686: *He uses holy water*)

"The same abbot related another miracle, similar to the former, of the aforesaid bishop. 'Not very far from our monastery, that is, about two miles off, was the country house of one Puch, an earl, whose wife had languished near forty days under a very acute disease, insomuch that for three weeks she could not be carried out of the room where she lay. It happened that the man of God was at that time invited thither by the earl to consecrate a church; and when that was done, the earl invited him to dine at his house. The bishop declined, saying, "He must return to the monastery which was very near." The earl, pressing him more earnestly, vowed he would also give alms to the poor, if the bishop would

¹ Bede, *Ecclesiastical History*, ed. J. A. Giles, 1894. Bk. V, c. ii.

break his fast that day in his house. I joined my entreaties to his promising in like manner to give alms for the relief of the poor, if he would go and dine at the earl's house and give his blessing. Having at length, with much difficulty, prevailed, we went in to dine. The bishop had sent to the woman that lay sick some of the holy water, which he had blessed for the consecration of the church, by one of the brothers that went along with me, ordering him to give her some to drink, and wash the place where her greatest pain was, with some of the same. This being done, the woman immediately got up in health, and perceiving that she had not only been delivered from her tedious distemper, but at the same time recovered the strength which she had lost, she presented the cup to the bishop and to us, and continued serving us with drink as she had begun till dinner was over; following the example of Peter's mother-in-law, who, having been sick of a fever, arose at the touch of our Lord, and having at once received health and strength, ministered to them."²

(3) *St. John of Beverley*

(686: *He blesses and heals*)

"At another time, also, being called to consecrate Earl Addi's Church, when he had performed that duty, he was entreated by the Earl to go in to one of his servants, who lay dangerously ill, and having lost the use of all his limbs, seemed to be just at death's door; and indeed the coffin had been provided to bury him in. The earl urged his entreaties with tears, earnestly praying that he would go in and pray for him, because his life was of great consequence to him; and he believed that if the bishop would lay his hand upon him and give him his blessing, he would soon mend. The bishop went in and saw him in a dying condition, and the coffin by his side, whilst all present were in tears. He said a prayer, blessed him, and on going out, as is the usual expression of comforters, said, 'May you soon recover.' Afterwards when they were sitting at table, the lad sent to his lord, to desire he would let him have a cup of wine,

² Bede, *Ecclesiastical History*, Bk. V, c. iv. I have omitted the curing of the nun Cænberg in c. iii.

because he was thirsty. The earl, rejoicing that he could drink, sent him a cup of wine, blessed by the bishop; which, as soon as he had drunk, he immediately got up, and shaking off his late infirmity, dressed himself, and going in to the bishop, saluted him and the other guest, saying 'He would also eat and be merry with them.' They ordered him to sit down with them at the entertainment, rejoicing at his recovery. He sat down, ate and drank merrily, and behaved himself like the rest of the company; and living many years after, continued in the same state of health. The aforesaid abbot says, this miracle was not wrought in his presence, but that he had it from those who were there."³

(4) *St. John of Beverley*

(686: *Prayer, Blessing, and the Surgeon*)

The following is interesting, both because it is the personal narrative of the man who was cured, and also because it affords another illustration of how far the saints were from disdaining medical skill. Having done what he could to convey spiritual power, he handed the patient on to the surgeon for the necessary physical treatment.

"Nor do I think that this further miracle, which Herebald, the servant of Christ, says was wrought upon himself, is to be passed over in silence. He was then one of that bishop's clergy, but now presides as abbot in the monastery at the mouth of the river Tyne. . . . 'When they had several times galloped backwards and forwards, the bishop and I looking on, my wanton humour prevailed, and I could no longer refrain, but though he forbade me, I struck in among them and began to ride at full speed; at which I heard him call after me, "Alas! how much you grieve me by riding after that manner." Though I heard him, I went on against his command; but immediately the fiery horse taking a great leap over a hollow place, I fell, and lost both sense and motion as if I had been dead; for there was in that place a stone, level with the ground, covered with only a small turf, and no other stone to be found in all that plain; and it happened, as a punishment for my disobedience, either by chance, or by Divine Providence so ordering it,

³ Bede, *Ecclesiastical History*, Bk. V, c. v.

that my head and hand, which in falling I had clapped to my head, hit upon that stone, so that my thumb was broken and my skull cracked, and I lay, as I said, like one dead. And because I could not move, they stretched a canopy for me to lie in. It was about the seventh hour of the day, and having lain still, and as it were dead from that time till the evening, I then revived a little, and was carried home by my companions, but lay speechless all the night, vomiting blood, because something was broken within me by the fall. The bishop was very much grieved at my misfortune, and expected my death, for he bore me extraordinary affection. Nor would he stay that night, as he was wont, among his clergy; but spent it all in watching and prayer alone, imploring the Divine goodness, as I imagine, for my health. Coming to me in the morning early, and having said a prayer over me, he called me by my name, and as it were waking me out of a heavy sleep, asked, "Whether I knew who it was that spoke to me?" I opened my eyes and said, "I do; you are my beloved bishop." "Can you live?" said he. I answered, "I may, through your prayers, if it shall please our Lord." He then laid his hand on my head, with the words of blessing, and returned to prayer; when he came again to see me, in a short time, he found me sitting and able to talk; and, being induced by Divine instinct, as it soon appeared, began to ask me, "whether I knew for certain that I had been baptised?"

. . . This said, he took care to catechise me at that very time; and it happened that he blew upon my face, on which I presently found myself better. He called the surgeon, and ordered him to close and bind up my skull where it was cracked; and having then received his blessing, I was so much better that I mounted on horseback the next day, and travelled with him to another place; and being soon afterwards perfectly recovered, I received the baptism of life.'"⁴

ST. BERNARD, 1091-1153

We will pass on to a typical figure of the Middle Ages, Bernard of Clairvaux, the greatest saint and the most powerful man in Europe during the twelfth century. We

⁴ Bede, *Ecclesiastical History*, Bk., V, c. vi.

have records which show that his cures were exceedingly abundant. The following translation of a passage from Ratisbonne, based on the Journals of Philippe of Clairvaux and of Godefroy, Bernard's secretary, is worth quoting in this connection —

(5) *St. Bernard*

(*Of the Multitudes whom he Healed*)

With regard to the number of cures performed and the ringing of bells to proclaim the miracles, the Abbé says —

"The cures were so many that the witnesses themselves were unable to detail them all. At Doningen, near Rheinfeld, where the first Sunday of Advent was spent, Bernard cured, in one day, nine blind persons, ten who were deaf or dumb, and eighteen lame or paralytic. On the following Wednesday, at Schaffhausen, the number of miracles increased; and at last on Friday, they arrived at Constance. The bells of the town announced the wonders which attended the footsteps of the man of God. The people, with a thousand cries of '*Kyrie eleison! Kyrie eleison! Christ uns gnade!*' ran to meet him, giving glory to Jesus Christ. All praised God and not one mouth was silent in these manifestations of joy."⁵

Of these cures Cotter Morison says —

"Thirty-six miraculous cures in one day would seem to have been the largest stretch of supernatural power which Bernard permitted to himself. The halt, the blind, the deaf, and the dumb were brought from all parts to be touched by Bernard. The patient was presented to him, whereupon he made the sign of the cross over the part affected, and the cure was perfect."⁶

One particular instance may suffice⁷—

⁵ M. Théodore Ratisbonne, *Histoire de S. Bernard*, Paris, 1843, Vol. II, p. 210.

⁶ J. Cotter Morison, *Life and Times of St. Bernard*, 1868, p. 422.

⁷ Others given by Cotter Morison (pp. 70, 460) are the

(6) *St. Bernard**(How he Healed Canon John at Toulouse)*

"Godfrey gives the following instance of his abbot's supernatural power, of which he was himself eye-witness. 'At Toulouse, in the church of St. Saturninus, in which we were lodged, was a certain regular canon, named John. John had kept his bed for seven months, and was so reduced that his death was expected daily. His legs were so shrunk that they were scarcely larger than a child's arms. He was quite unable to rise to satisfy the wants of nature. At last his brother canons refused to tolerate his presence any longer among them, and thrust him out into the neighbouring village. When the poor creature heard of Bernard's proximity, he implored to be taken to him. Six men, therefore, carrying him as he lay in bed, brought him into a room close to that in which we were lodged. The abbot heard him confess his sins, and listened to his entreaties to be restored to health. Bernard mentally prayed to God: "Behold, O Lord, they seek for a sign, and our words avail nothing, unless they be confirmed with signs following." He then blessed him and left the chamber, and so did we all. In that very hour the sick man arose from his couch, and running after Bernard, kissed his feet with a devotion which cannot be imagined by any one who did not see it. One of the canons, meeting him, nearly fainted with fright, thinking he saw his ghost. John and the brethren then retired to the church and sang a *Te Deum*.'"⁸

healing of a boy with an ulcer in the foot by the sign of the cross, and the healing of a man who had had a fever for seven years by giving him blest water to drink.

⁸ J. Cotter Morison, *Life and Times of St. Bernard*, 1868, Bk. IV, c. iv, p. 460. There is on p. 63 an interesting account of his visiting a sick monk, William, afterwards Abbot of Thierry, and always his devoted friend. William insisted on fasting, and was reprimanded for this by Bernard, who afterwards visited him when he was in terrible pain, and made him promise to eat. Bernard then said, "Rest still, then; you will not die this time," and went away; and "at once," says William, "all my pain went with him," and he was cured, though exhausted by the night's sufferings.

ST. FRANCIS OF ASSISI, 1182-1226

St. Francis not only illustrates all that was best in the brilliant century when he did his work, but is in our own day regarded as one of the most Christ-like men that ever lived. His eminent biographer, M. Sabatier, points out with obvious relief that not many "miracles" have come down to us. "He believed that he could work miracles, and he willed to do so," but "miracle-working occupies in his life an entirely secondary rank."⁹ This reticence, as we have observed¹⁰ is characteristic of the saints in general: indeed it is one of the marks which distinguish history from legend. We have already referred to the Stigmata of St. Francis.¹¹ Of his healing powers, M. Sabatier says: "His gentle glance at once so compassionate and so strong, which seemed like a messenger from his heart, often sufficed to make those who met it forget all their suffering."¹² He seems to have always blessed those whom he healed, with the sign of the Cross. The following instances are from the biography of Francis' friend and disciple, Thomas of Celano, who had been in the Order eleven years when Francis died, and wrote his first Life in 1228-9.

(7) *St. Francis of Assisi**(How he Blessed a Little Child)*

"Once when Francis the Saint of God was making a long Circuit through various regions to preach the gospel of God's kingdom he came to a city called Toscanella. Here . . . he was entertained by a knight of that same city whose only son was a cripple and weak in all his body. Though the child was of tender years he had passed the age of weaning; but he still remained in a cradle. The boy's father, seeing the man of God to be endowed with such holiness, humbly fell at his feet and besought him to heal his son. Francis, deeming himself to be unprofitable and unworthy of such power and grace, for a long time refused to do it. At last, conquered by the urgency of the knight's entreaties, after

⁹ P. Sabatier, *Life of St. Francis of Assisi*, Tr. L. S. Houghton, 1894, p. 192.

¹⁰ See p. 206.

¹¹ See p. 31.

¹² *Op. cit.*, p. 193.

offering up prayer, he laid his hand on the boy, blessed him, and lifted him up. And in the sight of all, the boy straightway arose whole in the name of the Lord Jesus Christ, and began to walk hither and thither about the house."

(8) *St. Francis of Assisi*

(*A Man Sick of the Palsy*)

"Once when Francis the man of God had come to Narni and was staying there several days, a man of that city named Peter was lying in bed paralyzed. For five months he had been so completely deprived of the use of all his limbs that he could in no wise lift himself up or move at all; and thus having lost all help from feet, hands and head, he could only move his tongue and open his eyes. But on hearing that S. Francis was come to Narni, he sent a messenger to the Bishop to ask that he would, for Divine Compassion's sake, be pleased to send the servant of God Most High to him, for he trusted that he would be delivered by the sight and presence of the Saint from the infirmity whereby he was holden, and so indeed it came to pass; for when the blessed Francis was come to him he made the sign of the cross over him from head to feet, and forthwith drove away all his sickness and restored him to his former health."¹³

(9) *St. Francis of Assisi*

(*He Heals the Blind*)

"A woman of the above-named city who had been struck blind was found worthy of receiving the longed-for light immediately on the blessed Francis making the sign of the cross over her eyes."¹⁴

¹³ Thomas of Celano, in *Lives of St. Francis of Assisi*, Tr. A. G. Ferrers Howell, 1908. This and the instances following are from Chapters XXIII-XXV (pp. 64-6).

¹⁴ Thomas of Celano, in *Lives of St. Francis of Assisi*, Tr. A. G. Ferrers Howell, 1908, p. 66.

(10) *S. Francis of Assisi**(A Strange Case)*

"There was a brother who often suffered from a grievous infirmity that was horrible to see. . . . For oftentimes he was dashed down, and with a terrible look in his eyes he wallowed foaming; sometimes his limbs were contracted, sometimes extended, sometimes they were folded and twisted together, and sometimes they became hard and rigid. Sometimes, tense and rigid all over, with his feet touching his head, he would be lifted up in the air to the height of a man's stature and would then suddenly spring back to earth. The holy father, Francis, pitying his grievous sickness, went to him, and after offering up prayer, signed him with the red cross and blessed him. And suddenly he was made whole, and never afterwards suffered from this distressing infirmity."

ST. THOMAS OF HEREFORD, † 1282

I insert here an instance from a less well-known personage, because it illustrates the more "wonder-working" type of miracles, and gives us a vivid picture of Mediævalism. It claims to be a resurrection from the dead, wrought through the intercession of St. Thomas twenty-one years after his decease. The medical reader will form his own hypothesis as to what really occurred, but he may accept the good faith of the witness. The evidence as to something remarkable having happened, is, it will be noticed, exceedingly strong, and the original records of the trial (when Bishop Richard, Thomas' successor, was principal witness, together with many others drawn from every class of society) are still preserved at the Vatican. The following record is condensed from them.

St. Thomas de Cantilupe is notable as the last Englishman to be officially canonised. He was made Chancellor of England by Simon de Montfort in 1265, but resigned the same year, after the Battle of Evesham, and two years later was made Bishop of Hereford. He was famous for his learning and piety. The extant documents of his canonisation record no less than 429 miracles alleged to have been performed by him.

(II) *An Alleged Resurrection*(1303. *By the Prayer of the Saint*)

“On the 6th of September, 1303, Roger, aged two years and three months, the son of Gervase, one of the warders of Conway Castle, managed to crawl out of bed in the night and tumble off a bridge, a distance of 28 feet; he was not discovered till the next morning, when his mother found him half naked and quite dead upon a hard stone at the bottom of the ditch, where there was no water or earth, but simply the rock, which had been quarried to build the castle. Simon Waterford, the vicar, who had christened the child, John de Bois, John Guffe, all sworn witnesses, took their oaths on the Gospel that they saw and handled the child dead. The King’s Crowners (Stephen Ganny and William Nottingham) were presently called for, and went down into the moat. They found the child’s body cold and stiff, and white with hoar-frost, stark dead, indeed. While the Crowners, as their office requires, began to write what they had seen, one John Syward, a near neighbour, came down and gently handled the child’s body all over, and finding it as dead as ever any, made the sign of the cross upon its forehead, and earnestly prayed after this manner: ‘Blessed St. Thomas Cantelupe, you by whom God has wrought innumerable miracles, show mercy unto this little infant, and obtain he may return to life again. If this grace be granted, he shall visit your holy sepulchre and render humble thanks to God and you for the favour.’ No sooner had Syward spoken these words, than the child began to move his head and right arm a little, and forthwith life and vigour came back again into every part of his body. The Crowners, and many others who were standing by, saw the miracle, and in that very place, with great admiration, returned humble thanks to God and St. Thomas for what they had seen. The mother, now overjoyed, took the child in her arms, and went that day to hear mass in a church not far off, where, upon her knees, she recognized with a grateful heart that she owed the life of her infant to God and St. Thomas. Her devotion ended, she returned home, and the child, feeling no pain at all, walked as he was wont to do up and

down the house, though a little scar still continued in one cheek, which after a few days, quite vanished away.”¹⁵

ST. CATHARINE OF SIENA, 1347-1380

If St. Francis was the best man of the thirteenth century, St. Catharine of Siena can certainly be claimed as the best woman of the fourteenth, and she was the greatest also. When a mere girl she accomplished by sheer force of character what no statesman had been able to do, and rescued the Papacy from the “Babylonish Captivity” at Avignon. The two instances, Nos. 13 and 14, occurred on her journey back from that city in 1376, the first at Toulon, the second at Genoa; it is also recorded that on this long journey she stayed a plague by prayer at Varazze, and healed many persons at Pisa. Her life was written by her constant companion and faithful friend, Raimondo da Capua, from whose pen is No. 12; I have used the words of Josephine Butler for No. 13; and No. 14 is, as stated, from Raimondo and from the deposition of Stefano Maconi, who was a friend of Neri di Landoccio, and like him devoted to St. Catharine and very dear to her. It is worth mentioning that Catharine had an extraordinary psychic power over crowds, and also that, like St. Francis, she received the Stigmata. Her wonderful character is well illustrated in the beautiful little fragments that follow —

(12) *St. Catharine of Siena*

(The Plague: Matteo di Cenni and Raimondo)

“In 1373 I¹⁶ was summoned to Siena where I exercised the function of lector in the convent of my order, that of the Dominicans. I was serving God in a cold and formal manner when the plague broke out in Siena, where it raged with greater violence than in any other city. Terror reigned everywhere. Zeal for souls, which is the essence of the spirit of St. Dominic, urged me to labor for the salvation of my neighbours. I necessarily

¹⁵ From the original documents, *Dublin Review*, January, 1876, pp. 8-10.

¹⁶ Raimondo da Capua.

went very often to the Hospital of la Misericordia. The director of that hospital at that time was Father Matthew of Cenni, an attached friend of Catharine. Every morning on my way to the city, I enquired at the Misericordia whether any more of the inmates there had been attacked with the plague. One day on entering, I saw some of the brothers carrying Father Matthew like a corpse from the chapel to his room; his face was livid, and his strength was so far gone that he could not answer me when I spoke to him. 'Last night,' the brothers said, 'about eleven o'clock, while ministering to a dying person, he perceived himself stricken, and fell at once into extreme weakness.' I helped to put him on his bed; . . . he spoke afterwards, and said that he felt as if his head was separated into four parts. I sent for Dr. Senso, his physician; Dr. Senso declared to me that my friend had the plague, and that every symptom announced the approach of death. 'I fear,' he said, 'that the House of Mercy (Misericordia) is about to be deprived of its good director.' I asked if medical art could not save him. 'We shall see,' replied Senso, 'but I have only a very faint hope; his blood is too much poisoned.' I withdrew, praying God to save the life of this good man. Catharine, however, had heard of the illness of Father Matthew, whom she loved sincerely, and she lost no time in repairing to him. The moment she entered the room, she cried, with a cheerful voice, 'Get up, Father Matthew, get up! This is not a time to be lying idly in bed.' Father Matthew roused himself, sat up on his bed, and finally stood on his feet. Catharine retired; and the moment she was leaving the house, I entered it, and ignorant of what had happened, and believing my friend to be still at the point of death, my grief urged me to say, 'Will you allow a person so dear to us, and so useful to others, to die?' She appeared annoyed at my words, and replied: 'In what terms do you address me? Am I like God, to deliver a man from death?' But I, beside myself with sorrow, pleaded: 'Speak in that way to others if you will, but not to me; for I know your secrets; and *I know* that you obtain from God whatsoever you ask in faith.' Then Catharine bowed her head, and smiled just a little; after a few moments she lifted up her head and looked me full in the face, her countenance radiant with joy, and said:

‘Well, let us take courage; he will not die this time,’ and she passed on. At these words I banished all fear, for I understood that she had obtained some favour from heaven. I went straight to my sick friend, whom I found sitting on the side of his bed. ‘Do you know,’ he cried, ‘what she has done for me?’ He then stood up and narrated joyfully what I have here written. To make the matter more sure, the table was laid, and Father Matthew seated himself at it with us; they served him with vegetables and other light food, and he, who an hour before could not open his mouth, ate with us, chatting and laughing gaily. Great was our joy and admiration; we all thanked and praised God. Nicolas d’ Andrea, of the Friar Preachers, was there, besides students, priests, and more than twenty other persons, who all saw and heard what I have narrated.” . . .

“Father Raimondo then recounts, having fallen ill himself through his excessive exertions in the plague-stricken city, he crawled to Catharine’s house, where not being able to stand up, he fell prostrate and lay, half-conscious till she returned from her labours; how she, placing both her pure hands on his forehead, remained absorbed in prayer for an hour and a half, how he fell into a peaceful slumber, and how on awaking in perfect health, she said to him, ‘Go now, and labour for the salvation of souls, and render thanks to the Lord, who has saved you from this great danger.’ Raimondo appears to have been indebted to his great powers of work, his good sense, exceeding uprightness and truth, rather than to any remarkable talents, for the position and influence he gradually attained in the Church: an honest, faithful, sensible, and laborious man, he proved to be the most useful if not the most inspired of Catharine’s helpers.”¹⁷

(13) *St. Catharine of Siena*

(1376. *She cures the baby at Toulon*)

“The foremost among the women pressed into the vestibule of the inn; but Catharine remained concealed

¹⁷ Josephine Butler, *Life of St. Catherine of Siena*, pp. 96, 97, 99.

in her chamber. One of the women, who was very retiring and careworn in appearance, carried in her arms, her sick baby, a pitiful object, but *her* treasure. She besought the friends of Catharine to ask her to take the infant in her arms and cure it; 'for' she said, 'she has power with God, and can heal diseases: she can restore my baby to me which is dying.' The message was taken to Catharine, but she declined to undertake this, or to appear; for she dreaded the publicity of the occasion. But the entreaties and sobs of the poor mother, whose petitions were seconded by the other women, were too much for her compassionate heart; she came out of her chamber and said, 'Where is the little one?' The mother pressed forward, and Catharine, full of pity, took the baby in her arms, and pressing it to her breast, she prayed earnestly and with tears to him who said, 'Suffer the little children to come unto me.' From that moment the child revived, and the whole city was witness of its rapid return to health, and of the joy of the poor mother."¹⁸

(14) *St. Catharine of Siena*

(1376. *Neri di Landoccio and Stefano Maconi*)

"Catharine and her friends remained more than a month at Genoa, at the house of an honorable lady named Orietta Scott. Stefano says, in his deposition: 'We were nearly all sick while there. Neri di Landoccio fell ill first. He suffered dreadful pain; he could neither lie in bed nor stand up, but would crawl about on his hands and knees all night when other people rested, and thus increase his pains. When Catharine heard of it she was filled with compassion, and ordered Father Raimondo to call in the best medical aid. He promptly brought two skilful physicians, who prescribed for Neri; but he became no better.' Raimondo says: 'We were all at dinner when the news came to us that Neri was rather worse than better. Stefano ceased to eat; he looked very sad, and leaving the table, went straight to Catharine's room. He threw himself at her feet, and with tears adjured her not to suffer his dear friend, who had undertaken this journey for God and for her, to die

¹⁸ Josephine Butler, *Life of St. Catharine of Siena*, p. 191.

far from his family, and be buried in a strange city. Catharine was deeply affected: she said: 'If God wills, Stefano, that your friend should thus early reap the reward of his labours, you ought not to be afflicted, but rather to rejoice.' But Stefano insisted: 'O dearest, kindest mother, hear my request. You *can* do it if you will; you *can* obtain this favour from God.' Catharine replied, with a look full of pity, 'I only exhorted you to conform to God's will. To-morrow, when I go to receive the Communion, remind me of your request, and I will pray to the Lord for Neri; and meanwhile do you pray without ceasing for his recovery.' Stefano did not fail to throw himself in her path as she went to the church, and said: 'Mother, I entreat you not to deceive my expectations.' Catharine remained an unusually long time in the church, in prayer. When she returned, she smiled on Stefano, who was waiting for her, and said, 'Be of good cheer, my son; you have obtained the favour you have sought.' Stefano, not quite able to believe for joy, eagerly asked: 'Will Neri get well?' 'Undoubtedly he will,' Catharine replied. Stefano hastened to the bedside of his friend. He found the physicians there, who said, 'Although we had given up all hope, his symptoms have changed within the last hour, and we can now entertain hope for his recovery.' In a few days Neri will be quite well.

"But Stefano, worn out by his fatigues in nursing the patients, and by his anxiety about his beloved friend, was attacked by a violent fever. 'As every one loved him,' says Raimondo, 'we resorted to him to try and console him, and all nursed him by turns.' Stefano himself gave the following account of it: 'Catharine came, with her companions, to pay me a visit, and asked me what I was suffering. I, quite delighted at her sweet presence, answered gaily, 'They *say* I am ill; but I do not know what it is.' She placed her hand on my forehead; and shaking her head and smiling, she said, 'Do you hear how this child answers me?—They *say* I am ill, but I do not know of what;—and he is in a violent fever.' Then she added, addressing me: 'But, Stefano, I do not allow you to be ill; you must get up and wait upon the others as before.' She then conversed with us about God, as usual, and as she was speaking, I began to feel quite well. I interrupted her to tell them so, and they

were all in astonishment, and very glad. I arose from my bed the same day, and I have enjoyed perfect health since that time.”¹⁹

MARTIN LUTHER, 1483-1546

The fact that therapeutic miracles occur specially in times and centres of spiritual revivals could hardly be better illustrated than from the lives of two great leaders of the Reformation and the Counter-Reformation, Luther and Xavier. In Luther's case the patient who was cured by prayer happened to be no less a person than Melanchthon; his illness had been caused by remorse for the action which he and Luther had taken in the matter of Philip of Hesse's bigamy, and it is to this burden of his conscience that Luther refers in the following account of a contemporary —

(15) *Martin Luther*

(Melanchthon at Weimar)

“When Luther arrived, he found Melanchthon apparently dying; his eyes were sunk, his sense gone, his speech stopped, his hearing closed, his face fallen in and hollow, and, as Luther said, ‘*Facies erat Hippocratica.*’ He knew nobody, ate and drank nothing. When Luther saw him thus disfigured, he was frightened above measure and said to his companions, ‘God forfend! how has the Devil defaced this Organon!’ He then turned forthwith to the window and prayed fervently to God. . . . Hereupon he grasped Philip by the hand: ‘Be of good courage, Philip, thou shalt not die; give no place to the spirit of sorrow, and be not thine own murderer, but trust in the Lord, who can slay and make alive again, can wound and bind up, can smite and heal again.’ . . . Then Philip by degrees became more cheerful, and thus he gained strength again.”²⁰

¹⁹ Josephine Butler, *Life of St. Catherine of Siena*, p. 193-4.

²⁰ V. L. von Seckendorff, *Ausführliche Historie des Lutherthums*, Leipzig, 1714, III, p. 1882.

ST. FRANCIS XAVIER, 1506-1552

No miracles recounted of this wonderful man are so marvellous as his life itself. It should be remembered that Xavier, who was Professor of Philosophy at twenty, among other things, studied medicine and worked in the hospitals. He fought the plague at Malacca by the ordinary medical methods, and was all his life a devoted worker among the sick. Miracles, however, occur in his life, two of which we print here —

(16) *St. Francis Xavier**(A Snake-bite)*

"A certain Tomé Paninguem, a fencing-master, says: 'I knew Antonio de Miranda, who was a servant of the Father Francis, and assisted him when saying Mass. He told me that when going one night on business to Combature, he was bitten by a venomous serpent. He immediately fell down as though paralysed and became speechless. He was found thus lying unconscious. Informed of the fact, Father Francis ordered Antonio to be carried to him: and when he was laid down speechless and senseless, the Father prayed with all those present. The prayer finished, he put a little saliva with his finger on the bitten place on Antonio's foot, and at the same moment, Antonio recovered his senses, his memory and his speech, and felt himself healed. I have since heard details of this occurrence from the mouths of several eye-witnesses.'" ²¹

(17) *St. Francis Xavier**(He Heals a Little Child)*

"A Portuguese in Cochin China relates the following:—

"In my father's house, one of my brothers, four years old, was ill of fever and given up by the doctors. One day, Father Francis came in at the very moment when the fever was at its height. He approached the bed,

²¹ Jos. Marie Cros, *St. François de Xavier. Sa Vie et ses lettres*, 1900, ii, p. 392.

put his hand on the child, and expressed great sympathy; which my father noticing, he said to Father Francis: 'For four months the little fellow has been suffering thus.' Then Father Francis read a gospel over him and blessed him. The very instant that he was finishing the sign of the cross, the child opened his eyes and fixed them smilingly on Father Francis, as though thanking him. All the family came in, the child was examined and found free from fever; he was healed to the great astonishment of all." ²²

ST. PHILIP NERI, 1551-1595

The life of the wise and genial Founder of the Oratorians contains many instances of spiritual healing. We will print four of the most interesting; but it is worth while alluding to one other, that of Caterina Ruissi, whose tumor seems clearly to have been of a hysterical nature. St. Philip's method of dealing with her could not be improved in the light of our modern knowledge: "'There my child,'" he said, "'don't be afraid. You won't be troubled with it any more. It will soon be well.' And so it was." ²³

(18) *St. Philip Neri*

(*He Touches Pietro Vittrici*)

"In 1560 Pietro Vittrici of Parma, being in the service of Cardinal Boncompagni, afterwards Pope Gregory XIII, fell dangerously ill. He was given up by the physicians, and was supposed to be as good as dead. In this extremity he was visited by Philip who, as soon as he entered the sick man's room, began, as was his wont, to pray for him. He then put his hand on Pietro's forehead, and at the touch he instantly revived. In two days' time he was out of the house perfectly well and strong and went about telling people how he had been cured by Father Philip." ²⁴

²² Jos. Marie Cros, *St. François de Xavier. Sa Vie et ses lettres*, 1900, ii. p. 412.

²³ P. J. Bacci, *Life of St. Philip Neri*. Tr. F. Antrobus, 1902, ii, p. 168.

²⁴ *Ibid.*, ii, p. 161.

(19) *St. Philip Neri**(He Lays his Hands on Maurizio Anerio)*

"Maurizio Anerio was a penitent of the saint's and had a grievous infirmity which was accompanied with excessive internal pain, and many dangerous symptoms. Indeed, the physicians were of opinion that he could not possibly live, as he had lost the use of his speech, and his pulse could hardly be felt. Philip went to visit him, and after he had come into the room and prayed as usual, he said to those who were standing by, 'Say a Pater noster and an Ave Maria, for I should not like this man to die yet'; then he placed his hands on the sick man's head and stomach and immediately afterwards went away without saying a word. At the moment of Philip's touch the sick man perfectly recovered his health; his speech was restored, and his pulse became strong and even; all the pain ceased, and not a trace of weakness was left behind."²⁵

(20) *St. Philip Neri**(He Touches Lucrezia Grazzi)*

"Lucrezia Grazzi had a cancer in one of her breasts and the physicians had determined to apply the hot iron to it, and ordered her to remain in bed for the operation. She, however, in the meanwhile, moved with faith in her holy father, betook herself to the Chiesa Nuova, and related her case to him. Philip answered, 'Oh, my poor child, where is this cancer?' She pointed to it, saying: 'Here, my Father.' Then the Saint, touching the diseased part, added, 'Go in peace and doubt not that you shall recover.' When she was come home, she said to those who were present, 'I feel neither pain nor oppression, and I firmly believe I am cured,' and so it proved to be. Soon after the physicians came to cauterize the cancer, and were lost in astonishment at finding not a trace of the disease."²⁶

²⁵ P. J. Bacci, *Life of St. Philip Neri*, ii, p. 162.

²⁶ *Ibid.*, ii, p. 169.

(21) *St. Philip Neri**(How He Cured the Pope of Gout)*

"The holy Father having heard that his Holiness Clement VIII was laid up with the gout in his hand, felt himself moved to pray for his recovery, it being so desirable a thing for the public good. . . . He went, therefore, one day to see the Pope. When he came into the room, his Holiness who, from the acute pain would not bear any one to touch the bed he lay on, told him not to come any nearer. Philip, however, continued to advance until he was close by the side of the Pope, who again bade him stop and not on any account to touch him. Philip then said: 'Your Holiness need have no fear!' and forthwith he caught hold of the Pope's hand, and with much affection and zeal, and with his wonted trembling, he pressed it, and the pain ceased; so that the Pope said, 'Now you may continue to touch me, for I find great relief.' Clement himself many times related this miracle to Cardinal Baronius, and, moreover, he told it once in presence of eight or ten Cardinals of the Congregation for examining Bishops, and used often to urge it in proof of Philip's sanctity."²⁷

PASCAL'S NIECE, 1646

(22) *A Relic-cure at Port Royal*

I am including this interesting case under the great name of Pascal, though he had no share in it, because Marguerite Perier was his niece, and he himself was so impressed by the occurrence that he added to his armorial bearings an eye, surrounded by a crown of thorns, with the motto *scio cui credidi*. Marguerite lived eighty years after her cure. Several later cures are related of the same source in a tract of 1656.²⁸ On March 14th, 1646, a "sacred thorn from the Crown of our Saviour" was presented to the Convent at Port Royal: a Mass of Thanksgiving was sung, and it was during the procession

²⁷ P. J. Bacci, *Life of St. Philip Neri*, ii, p. 172.

²⁸ "A contemporary account written at the time, translated from a French copy published at Paris, 1656, entitled 'A Relation of Sundry Miracles,' etc.

to the shrine after the Mass that the following incident happened to Marguerite, who was about to undergo the operation of cautery. We translate from the French original —

“A young pensioner in the monastery, by name Margaret Perier, who for three years and a half had suffered from a lachrymal fistula, came up in her turn to kiss it; and the nun, her mistress, more horrified than ever at the swelling and deformity of her eye, had a sudden impulse to touch the sore with the relic, believing that God was sufficiently able and willing to heal her. She thought no more of the matter, but the little girl having retired to her room, perceived a quarter of an hour after that her disease was cured; and when she told her companions, it was indeed found that nothing more was to be seen of it. There was no more tumour; and her eye, which the swelling (continuous for three years) had weakened and caused to water, had become as dry, as healthy, as lively as the other. The spring of the filthy matter, which every quarter of an hour ran down from nose, eye, and mouth and at the very moment before the miracle had fallen upon her cheek (as she declared in her deposition) was found to be quite dried up; the bone, which had been rotten and putrefied, was restored to its former condition; all the stench, proceeding from it, which had been so insupportable that by order of the physicians and surgeons she was separated from her companions, was changed into a breath as sweet as an infant's; and she recovered at the same moment her sense of smell. . . .

“Mons. Félix, Chief Surgeon to the King, who had seen her during the month of April, was curious enough to return on the 8th of August, and having found the cure as thorough and marvellous as it had seemed to him at the time, declared under his hand that ‘he was obliged to confess that God alone had the power to produce an effect so sudden and extraordinary.’”²⁹

²⁹ *Response à un escrit intitulé. “Observations sur ce qui s'est passé à Port Royal, au sujet de la Sainte Espine.”* Paris, 1656.

GEORGE FOX, 1624-1691

As in the case of other leaders of great spiritual movements, so do we find works of healing in the founder of the Quakers. Here, again, we have a man of immense spiritual intensity moved to use his powers for the healing of the sick. The incidents are told in Fox's own simple language. They are not very remarkable; but it must be remembered that Fox's religious views did not lead him in this direction, while at the same time he was not surrounded by that atmosphere of expectant faith which would naturally exist among those who sought the blessing of a saint in Catholic circles.

(23) *George Fox*(1649: *He Prays for a Sick Man*)

"As I was passing on in Leicestershire, I came to Twy-Cross. . . . There was in that town a great man, that had long lain sick, and was given up by the physicians; and some Friends in the town desired me to go and see him. I went up to him in his chamber, and spoke the word of life to him, and was moved to pray by him; and the Lord was entreated, and restored him to health."³⁰

(24) *George Fox*(1653: *He Speaks the Word*)

"After some time I went to a meeting at Arnside, where Richard Myer was who had been long lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, 'Stand up on thy legs' (for he was sitting down) and he stood up, and stretched out his arm that had been lame a long time and said, 'Be it known unto you, all people, that this day I am healed.' Yet his parents could hardly believe it; but after the meeting was done, they had him aside, took off his doublet and then saw it was true. He came soon after to

³⁰ *Journal of George Fox*, eighth edition. Published by Friends' Tract Association, I, 49.

Swarthmore meeting, and then declared how that the Lord had healed him.”³¹

(25) *George Fox*

(1683: *He Relieves James Claypole*)

“The next day I went to Guildford, in Surrey, where I had a very blessed meeting amongst Friends, free from disturbance. While I was there, James Claypole, of London (who was there with his wife also), was suddenly taken ill with so violent a fit of the stone, that he could neither stand nor lie; but, through the extremity of the pain, cried out. When I heard it, I was much exercised in spirit for him; and went to him. After I had spoken a few words to him, to turn his mind inward, I was moved to lay my hand upon him, and prayed the Lord to rebuke his infirmity. As I laid my hand on him the Lord’s power went through him; and through faith in that power he had speedy ease, so that he quickly fell into a sleep. When he awoke, he was so relieved and well, that next day he rode with me five-and-twenty miles in a coach; though he used formerly (as he said) to lie sometimes two weeks, sometimes a month, in one of those fits. But the Lord was entreated for him, and by his power soon gave him ease at this time; blessed and praised be his holy name therefor!”³²

JOHN WESLEY, 1703-1791

We naturally turn to the next great leader of spiritual recovery in England. It will be noticed that only in the first two of the following cases related by John Wesley was he himself directly concerned. Nos. 28 and 29 are cases of religious self-suggestion.³³

(26) *John Wesley*

(Oct. 16th, 1778: *He Prays for a Sick Person*)

“Immediately after a strange scene occurred. I was desired to visit one who had been eminently pious, but

³¹ *Journal of George Fox*, eighth edition. Published by Friends’ Tract Association, I, pp. 158-9.

³² *Ibid.*, II, pp. 377-8.

³³ See p. 179.

had now been confined to her bed for several months, and was utterly unable to raise herself up. She desired us to pray, that the chain might be broken. A few of us prayed in faith. Presently she rose up, dressed herself, came down stairs, and, I believe, had not any further complaint.”³⁴

(27) *John Wesley*

(April 24th, 1782: *He Prays for Mr. Floyd*)

“But on Thursday the rain turned to snow: on Friday, I got to Halifax, where Mr. Floyd lay in a high fever, almost dead for want of sleep. This was prevented by the violent pain in one of his feet, which was much swelled, and so sore, it could not be touched. We joined in prayer that God would fulfil his word, and give his beloved sleep. Presently the swelling, the soreness, the pain were gone; and he had a good night’s rest.”³⁵

(28) *John Wesley*

(Oct. 25th, 1787: *Self-cure by Faith*)

“In returning to Canterbury, I called upon Mr. Kingsford, a man of substance as well as piety. He informed me: ‘Seven years ago, I so entirely lost the use of my ankles and knees, that I could no more stand than a new-born child. Indeed, I could not lie in bed without a pillow laid between my legs, one of them being unable to bear the weight of the other. I could not move from place to place but on two crutches. All the advice I had profited me nothing. In this state I continued above six years. Last year I went on business to London, then to Bristol and Bath. At Bath I sent for a physician; but before he came, as I sat reading the Bible, I thought ‘Asa sought to the Physicians and not to God; but God can do more for me than any Physician.’ Soon after I heard a noise in the street; and, rising up, found I could stand. Being much surprised, I walked several times about the room; then I walked into the square, and afterwards on the Bristol road; and from that time I have

³⁴ J. Wesley, *Journal* (ed. E. Rhys), iv, p. 142.

³⁵ *Ibid.*, iv, p. 231

been perfectly well, having as full use of all my limbs as I had seven years ago.”³⁶

(29) *John Wesley*

(Oct. 7th, 1790: “Lord, if Thou wilt”)

“Here an eminently pious woman, Mrs. Jones, at whose house I stopped, gave me a very strange account: Many years since she was much hurt in lying-in. She had various Physicians, but still grew worse and worse; till, perceiving herself to be no better, she left them off. She had a continual pain in her groin, with such a *prolapsus uteri* as soon confined her to her bed: there she lay two months, helpless and hopeless; till a thought came one day into her mind: ‘Lord, if thou wilt, thou canst make me whole! Be it according to thy will!’ Immediately the pain and the disorder ceased. Feeling herself well, she rose, and dressed herself. Her husband coming in, and seeing her in tears, asked, ‘Are these tears of sorrow or joy?’ She said, ‘Of joy!’ on which they wept together. From that hour she felt no pain, but enjoyed perfect health. I think our Lord never wrought a plainer miracle, even in the days of his flesh.”³⁷

PRINCE ALEXANDER OF HOHENLOHE, 1794-1849

Alexander Leopold Franz Emmerich, Prince of Hohenlohe-Waldenburg-Schillingfürst, was born in 1794, an eighteenth child. He was a man of saintly character, who spent his goods and his life in the service of the poor. In 1815 he was ordained priest, and began his cure of souls at once in the midst of a great epidemic, through which he passed unscathed, fearlessly visiting the sick. In 1817 he removed to Bamberg, and here he first became famous throughout Germany for healing the sick through prayer and the laying-on of hands. In 1821 he was ordered by the Pope to give an account of his cures: to this account the Pope’s reply was unexpected; he was referred to a decree of the Council of Trent, according to which no miracle can be admitted which has not been tested and approved by the bishop. The

³⁶ J. Wesley, *Journal* (ed. E. Rhys), iv, p. 413.

³⁷ *Ibid.*, iv, p. 512.

sanitary police at Bamberg also interfered, whereupon the prince went to live in Vienna, and afterwards in Hungary. He became titular Bishop of Sondica and Abbot of the monastery of St. Michael at Goboyin. In his later years he retired to Innsbrück, but his fame as a healer and benefactor of humanity was such that during his stay of one year (1848-9) there were 18,000 people who obtained access to him—a number which is authenticated because he gave each person a little picture as a memento.³⁸ He died in 1849. Thus like many other men of his kind he was short-lived. In a fully-recorded modern life like his we find the reason easily enough. No one could interview people in this enormous number without spending his own vitality at a dangerous rate, and his interviews must have been of the most exacting nature. "The prince prayed," says Wurzbach, "unceasingly over the maimed and those seeking help, then he demanded from them a firm faith, and in many cases the cure was a success."³⁹ The wonder indeed is that he lived so long.

Brunner,⁴⁰ writing within two years of his death, says —

"The healing of the sick which he accomplished through earnest faith and prayer earned him the thanks of many. He looked upon himself as a weak instrument of God and used to say: 'God has rewarded the faith of those who in all their concerns and troubles have built their hopes on prayer.' . . . His first cure was in conjunction with the peasant Michael, who had already a reputation for miracle-working in Baden. . . ."

As Hohenlohe brings us down to the age of modern science, and worked cures within living memory, it will be worth while to print the contemporary record of several cases. These were written by F. N. Baur,⁴¹ Vicar

³⁸ The source of this is a Biographical Notice by G. N. Pachtler, published in 1850 by Kollman at Augsburg. It is quoted in Brunner's work mentioned below.

³⁹ Wurzbach's account is in the *Biographisches Lexicon*, Vienna, 1863, ix, p. 198.

⁴⁰ S. Brunner, *Aus dem Nachlasse des Fürsten . . . Hohenlohe-Schillingfürst*, Regensburg, 1851, pp. 120-1.

⁴¹ Franz Nicholas Baur, Vicar and Dominicalis Major of

of the Würzburg Chapter, and occurred during twenty-four days in that city and at Bamberg in 1821 —

(30) *Prince Hohenlohe*

(June 20th, 1821: *Cure of Princess Matilda of Schwartzzenberg and others*)

“For sixteen days the prince’s singular humility, affability, and piety, procured him not only the love of our venerable Crown Prince, but the universal esteem, admiration, affection, and confidence of the most distinguished of the ministry and common council. He *did and taught* in the true spirit of Jesus Christ. With perfect confidence he has restored persons declared incurable; he has made the blind see—the deaf hear—the lame walk; and paralytics he has perfectly cured. The number of these already amounts to *thirty-six* persons, amongst whom is the Princess Matilda of Schwartzzenberg. Amongst others who have been restored to sight, the mother of Mr. Polzano, the man-milliner deserves to be mentioned. She is the general subject of conversation throughout the city. By firm confidence in God, with God, and in God, he performs these cures. *This is his secret, his magnetic power and his sympathy.*⁴² He has chosen for his companion, a man of low condition, a good, honest and pious countryman.⁴³ All his works are examined by the police, and by order of the government duly registered.”⁴⁴

Cure of Princess Matilda of Schwartzzenberg, 17 years of age (1821, June 28th).—“She was lame in her 8th year, and remained so till the 20th day of this month, between 10 and 11 o’clock in the morning. An hour after, a new steel spring machine, worth 200 florins, was

Würzburg. *A Short and Faithful Description of the remarkable Occurrences and benevolent holy conduct of his Serene Highness, Prince Alexander of Hohenlohe . . . during his Residence of twenty-four days in the City of Würzburg in twelve Confidential Letters. Translated from the German.* London: Keating and Brown, 1822.

⁴² The italics are in the original.

⁴³ The peasant Michael of Unterwittighausen.

⁴⁴ Baur, *Op. cit.* Letter i, pp. 12–14.

brought for her by the skilful engineer and celebrated instrument maker, Heine; of which being now cured, she had no need. Fourteen days ago the recovery of the Princess was despaired of. It was only with the most violent pain that she could lie in a horizontal position, and only by means of a machine constructed by Mr. Heine, could she be something freer from pain in bed; because it supported her and brought her nearer to a perpendicular direction, and in this state the Prince of Hohenlohe found her; where praying with him and his disciple, Martin Michael, and with full confidence in God; at his command to arise, she was instantly cured. She stepped out of bed alone, threw the machine from her, was dressed, and walked afterwards in the courtyard and in the garden, performed her devotions the next morning in the church, with praises and thanksgivings, visited the garden of the court and Julius Hospital, and went on the 24th inst. in company with friends to the sermon of the Prince of Hohenlohe, in the Collegiate Church of Haug, and continues to this hour perfectly well. On the 20th of June in the morning the Princess could neither turn herself in bed nor stand on either of her feet. An hour after her cure the Princess received a visit from Mr. Heine, when, going to meet him at the door, she said, 'God has healed me—you have done a great deal for me, I thank you all for your kind endeavours.'

"This unexpected appearance and divine interposition overpowered our dear Mr. Heine to such a degree, that he left the Princess dumb with astonishment and pale as death. Now he says: 'God and myself have cured the Princess.' When the Princess met him at the door after her cure, he fell down at her feet crying out, 'My God, this I should never have expected.'

"The prince himself notified this astonishing cure in writing to the Upper Burgomaster of Würzburg and says in his letter: 'The instantaneous cure of the Princess is a fact which cannot be called in question. It was the result of a lively faith in the power and divinity of the name of Jesus. It was done to her as she had believed.'" ⁴⁵

⁴⁵ Baur, *Op. cit.* Letters ii, iii, pp. 15–22, and Letter viii, p. 50.

(31) *Prince Hohenlohe**(Other Cures at Würzburg)*

"Other remarkable cures have been wrought at the following places: Upon the sister of Mrs. Broili, the grocer, who lay under the physician's care, almost dead, but was healed on the spot, and now enjoys full health and vigour. Likewise on a book-keeper of hers, a native of Volkach, whose speech was greatly affected by a disorder in his tongue, but who now speaks perfectly well. The child of Mr. Gulemann, who was attended by medical men, being entirely blind; but was restored on the spot and to this hour remains blessed with perfect sight.

"Moreover, the daughter of Mr. Mel, the King's cellarer, who was deaf: she ran about the house, crying out for joy, 'I can hear perfectly well!'

"A boy of four years old was brought from Grossenlangheim, who, for $3\frac{1}{2}$ years, had had one of his eyes entirely covered by the eyelid, and his other eye covered with a film. This boy was so perfectly restored by the prayers of the Prince, that both his eyes are now sound and well and the same afternoon he went up and down all the steps of the Quanteischer House in this place.

"A wine merchant came from Königshofen, whose hands and feet had been for four years so much contracted that his hands were fast clenched like a fist, and he could scarcely use them at all. This man was instantaneously restored, so that he can stand upright on his feet and walk and also open and shut his hands, and enjoys the perfect use of them. It is remarkable also, that from the long and close clenching of the hands, the nails have produced a kind of horny substance in the hands like corns.

"A man from Schwemelsbach, who had not been able for eight years to raise himself once in his bed, was brought in a carriage before the residence of the Rev. Prince, who was just starting on a journey. The prince was in the greatest haste, but still wished to relieve this afflicted man; and accordingly opened his window and began to pray from it; desiring the sick to pray at the same time. After giving him his blessing, he called

out to the man to arise. This he could not do, and the prayer was repeated, whereupon the sick man raised himself a little and declared that he was quite free from pain. The prayer was again repeated, and then the man arose entirely by himself, got out of the vehicle, went from thence to the Collegiate Church of Haug, and there returned thanks to God for his deliverance. Who would think of pretending that in this case there could have been any application of magnetism; when from the Prince who spoke and prayed from his window upstairs, to the sick man, there was so great a distance as to render breathing upon him, and much more touching him, quite impossible." ⁴⁶

(32) *Prince Hohenlohe*

(Cures at Bamberg Recorded on July 6th, 1821)

"There came a letter from Bamberg, of the 3rd instant, where the prince has begun to perform cures as he did here.

"He restored two sisters to the use of their limbs, who had not left their beds for ten years.

"The counsellor, Jacob, who had been confined to his room for four years, accompanied his deliverer from the third story to the house-door: The beneficed clergyman, Rev. Mr. Sollner, of Hallstadt, before the residence of the Prince, in the presence of a number of persons, was cured of the gout as he sat in the carriage, and immediately alighted and went through the town on foot." ⁴⁷

(33) *Prince Hohenlohe*

(Two cures at a distance, 1822 and 1823)

Hohenlohe often offered to join in prayer with sick people at a set hour when he was celebrating the Holy Communion. There are two accounts of cures in Ireland, while the Prince was in Bamberg; both are exceedingly interesting for the detail with which the method is described and the confidence which was shown by all concerned, but their length obliges me to omit the

⁴⁶ Baur, *Op. cit.* Letters iv, v, pp. 58-60.

⁴⁷ Baur, *Op. cit.* Letter vi, pp. 40, 41.

case of Sister Barbara O'Connor,⁴⁸ except for one valuable extract, the text of the Prince's letter.

A Letter from Hohenlohe

"To the religious nun in England. On the 3rd of May, at eight o'clock, I will offer, in compliance with your request, my prayers for your recovery. Having made your confession, and communicated, offer up your own also with that fervency of devotion and entire faith which we owe to our Redeemer Jesus Christ. Stir up from the bottom of your heart the divine virtues of true repentance, of Christian charity to all men, of firm belief that your prayers will be favourably received and a steadfast resolution to lead an exemplary life, to the end that you may continue in a state of grace.

"Accept the assurance of my regard,

"Prince Alexander Hohenlohe."

"Bamberg,

"March 16, 1822."

(The Case of Miss Lalor, June 9th, 1823)

The account of the cure is contained in a letter from Nicholas O, Connor, rector of Maryborough, and rural dean, to the Bishop of Kildare—⁴⁹

"In compliance with your request, I send you a statement of the facts relative to Miss Lalor which I have heard from others and witnessed myself. I am now in the house where she was first deprived of speech (this was after an illness in her 11th year). She is at present in her eighteenth year; and as she is connected with most of the respectable Catholic families in the country, and has had frequent intercourse with them, her privation of speech during six years and five months is estab-

⁴⁸ John Badeley. *Authentic Narrative of the Extraordinary Cure performed by Prince Hohenlohe . . . by John Badeley, M.D., Protestant Physician to the Convent.* (British Museum: Medical Tracts, 1718-1823), pp. 9-20.

⁴⁹ James Doyle, Bishop of Kildare. *Miracles said to have been wrought by Prince Hohenlohe, on Miss Lalor in Ireland.* With an Appendix of Letters. London, 1823, pp. 18-20.

lished beyond contradiction. Her hearing and understanding remained unimpaired, and she carried a tablet and pencil to write what she could not communicate by signs.

“Medical aid was tried by Dr. Ferris of Atty and Surgeon Smith of Mountrath, but without effect. The latter gentleman (as a similar case never occurred in the course of his practice) submitted it to eight eminent physicians in Dublin, and the result was that no hopes could be entertained of her recovery. This decision was imparted by Dr. Smith to her father, apart from Mrs. and Miss Lalor: all which circumstances the Doctor recollected on the 14th instant when he saw Miss Lalor, heard her speak, and declared the cure to be miraculous.

“You, my lord, are already aware that according to your directions, written to me on the 1st of June, I waited on Mr. Lalor, and communicated to him and to his family all that you desired.

[This was that in accordance with the Prince’s instructions. Miss Lalor and her friends were to join in devotion in honour of the Holy Name of Jesus and in honour of St. John Nepomuscene for nine days preceding the tenth of June on which day she was to confess and receive the holy Communion at Mass to be celebrated at the hour of nine o’clock.]

“They observed it with every exactness and on the morning of the 10th instant, having heard Miss Lalor’s confession by signs and disposed her for receiving the Holy Communion, I read to her again from your Lordship’s letter, the directions of the Prince, viz., that she would excite within her a sincere repentance, a firm resolution of obeying God’s commands, a lively faith, and unbounded confidence in his mercy, an entire conformity to his holy will, and a disinterested love of him.

“I had previously requested the clergy of this district to offer up for Miss Lalor the holy sacrifice of the Mass, at twelve minutes before eight o’clock in the morning of the 10th (the meridian of Bamberg differs from that of Maryborough by 1 hour and 12 minutes) keeping the matter a secret from most others; however, as it transpired somewhat, a considerable number collected in the chapel,

when my two coadjutors, with myself, began Mass at the hour appointed. I offered the holy sacrifice in the name of the Church. I besought the Lord to overlook my own unworthiness, and regard only Jesus Christ the great High Priest and Victim, who offers himself in the Mass to his Eternal Father, for the living and the dead. I implored the *Mother of God, of all the angels and saints and particularly of St. John Nepomuscene.*

"I administered the sacrament to the young lady at the usual time, when instantly she heard, as it were, a voice distinctly saying to her: '*Mary, you are well,*' when she exclaimed, 'O Lord, am I?' and, overwhelmed with devotion, fell prostrate on her face. She continued in this posture for a considerable time, whilst I hastened to conclude the Mass; but was interrupted in my thanksgiving immediately after by the mother of the child pressing her to speak.

"When at length she was satisfied in pouring out her soul to the Lord, she took her mother by the hand, and said to her: 'Dear mother,' upon which Mrs. Lalor called the clerk, and sent for me, as I had retired to avoid the interruption, and on coming to where the young lady was, I found her speaking in an agreeable, clear and distinct voice, such as neither she nor her mother could recognize as her own.

"As she returned home in the afternoon, the doors and windows in the street through which she passed were crowded with persons, gazing with wonder at this monument of the power and goodness of Almighty God. Thus, my Lord, I have given you a simple statement of facts according to your commands, without adding to, or distorting what I have seen and heard, the truth of which, this very notoriety places beyond all doubt, and which numberless witnesses, as well as myself, could attest by the most solemn appeal to heaven."

FATHER MATHEW, 1790-1856

Theobald Mathew, the famous apostle of Temperance, was to the Ireland of the nineteenth century what John Wesley had been in the eighteenth to England; he also travelled over England and Scotland, and spent two years in America. He was at first head of the Capuchin monastery at Cork, 1814, and in nine months he had induced

200,000 persons to take the pledge. His chief fellow-worker was William Martin, a Quaker. Later in life he became penniless, and Queen Victoria gave him an annuity of £300 a year in recognition of his services. As will be seen from No. 34 below, he had at first no idea of healing people.

(34) *Father Mathew*

(*His First Cure*)

“A young lady, of position and intelligence, was for years the victim of the most violent head-aches, which assumed a chronic character. Eminent advice was had but in vain; the malady became more intense, the agony more excruciating. Starting up one day from the sofa on which she lay in a delirium of pain, she exclaimed — ‘I cannot endure this torture any longer; I will go and see what Father Mathew can do for me.’ She immediately proceeded to Lehenagh, where Father Mathew was then sick and feeble. Flinging herself on her knees before him she besought his prayers and blessing. In fact, stung by intolerable suffering she asked him to cure her. ‘My dear child, you ask me what no mortal has power to do. The power to cure rests alone with God. I have no such power.’ ‘Then bless me, and pray for me — place your hand on my head,’ implored the afflicted lady. ‘I cannot refuse to pray for you, or to bless you,’ said Father Mathew, who did pray for and bless her, and place his hand upon her poor throbbing brow. Was it faith? — was it magnetism? — was it the force of imagination exerted wonderfully? I shall not venture to pronounce which it was; but that lady returned to her home perfectly cured of her distressing malady. More than that — cured completely, from that moment, forward.”⁵⁰

(35) *Father Mathew*

(*Cure of Lunacy*)

“A young man was being taken by his friends to the Lunacy Asylum of Cork, and the treatment which he re-

⁵⁰ John Francis Maguire, M.P., *Father Mathew*, 1864, pp. 529-530.

ceived at their hands was not such as to improve his condition. Bound on a car, his limbs tied with cords, and his head exposed to the rays of a fierce sun, he was thus being conveyed to the asylum, when the conductors conceived the idea of first taking him to Father Mathew, and turned the horse's head towards Lehenagh. Father Mathew's heart was filled with compassion at the spectacle of a human being bound like a wild beast, uttering strange cries, and foaming at the mouth. He spoke to him kindly and gently, and thus soothed his chafed spirit; and he then desired his friends to loose the cords that bound him, and to protect his head from the sun. The effect of the kind voice, the gentle words, and the soothing touch, was marvellous upon the patient, who had suffered from violent paroxysms but shortly before. The poor fellow recognised Father Mathew, in whose power to serve him he seemed to have confidence, and he promised that if he were brought back home, he would do everything that he was asked to do; and upon Father Mathew's intercession, he was brought back, instead of being placed in the asylum. In a month afterwards a fine handsome young man, well dressed, and well-mannered, came to Lehenagh, to return him thanks for what he had done for him."⁵¹

(36) *Father Mathew*

(*A Personal Testimony*)

The following letter was sent to Mr. J. F. Maguire, who vouches for the good character of the writer:

"My eyes got very bad, and I was afraid I was going to lose my sight altogether, which would have brought me to ruin. I was obliged to stay away from my business in the market—I became so blind; so I said I would go over to Cove Street and see his reverence, which I did. I was so bad that I got a boy to lead me in the streets. Father Mathew was there before me, and was glad to see me, and shook hands with me, as he always did; he was kind to simple and gentle, and there was no sort of pride in him at all. So I told him how bad I

⁵¹ John Francis Maguire, M.P., *Father Mathew*, 1864, p. 532.

was, and sure he saw that, for he asked me how did I get so bad. I knelt down, and he prayed for me, and put his hand on my head, and made the sign of the cross on my eyes, and he said it wouldn't signify, and that I would be well shortly; and sure I was, for I walked home without the boy helping me, and I was as well as ever that day. I brought my wife to him another day and he cured her of a sore bosom, as all the neighbours know." ⁵²

(37) *Father Mathew*

(*A Case of Hysteria*)

"A girl, whose hands were tightly clenched, and the nails of whose fingers were buried in the flesh of her palms, was also brought to him by her parents. For weeks she had been in that condition; and though the physicians who had been consulted endeavoured to open her hands, they tried in vain. 'Allow me, my dear,' said Father Mathew, in his winning voice; and taking her hand in his, and gently unlocking and extending her fingers, he brought it into its natural form. This was a case of pure hysteria affecting the limbs, such as is frequently seen in hospitals." ⁵³

(38) *Father Mathew*

(*A Doctor's Testimony as to a number of Cases*)

"As a resident for months in my establishment, to which Father Mathew had come for the restoration of his health, I had ample opportunity of studying his character and habits; and well do I remember his unceasing labour in the cause of suffering humanity. The crowds that came daily from distant parts of the country to seek his aid were legion. . . . Several came to be cured of painful diseases; and I often witnessed great relief afforded by him to people suffering from various affections, and in some cases I was satisfied that permanent good was effected by his administration. Such satisfactory results, on so large a scale too, made him the more earnest in his purpose, and gave the recipient unbounded

⁵² John Francis Maguire, M.P., *Father Mathew*, 1864, p. 532.

⁵³ *Ibid.*, p. 533.

faith in his power; and the result, from such a favourable combination of circumstances, could not be otherwise than beneficial to the patient. *Father Mathew possessed in a large degree the power of animal magnetism*, and I believe that the paralytic affection from which he suffered and which brought his valuable life to an untimely end, was produced by an undue expenditure of this power. His nervous power was lowered by imparting his health and vigour to thousands.”⁵⁴

DOROTHEA TRUDEL, 1813-1862

The following biographical notes need no further comment.⁵⁵

(39) *Dorothea Trüdel**(Her Life's Work)*

Dorothea Trüdel was the eleventh child of a family living at Männedorf in the Canton of Zurich. Her mother was a very excellent and pious woman, whose character is beautifully portrayed by her daughter in a little tract called *Eine Mutter*. The father was an unbeliever and a drinker, and the family were often in want. Dorothea was always religious and moral in her habits, and not till she was twenty-two years of age did she begin to lead a deep spiritual life. She at first made a living by weaving silk—but an uncle returning from Holland took her and three sisters to live with him on the mother's death, and arranged that Dorothea should learn flower-making—which was more profitable, and less trying for the girl, who had curvature of the spine. When she was thirty-seven, four or five of her workers fell sick and the sickness resisted all treatment. Dorothea's anxiety about her workpeople drove her to earnest prayer and consideration of the Scriptures. The passage in James v, ¹⁴⁻¹⁵

⁵⁴ This statement is signed by Dr. Barter, a Protestant, head of St. Anne's Hydropathic establishment, Blarney, *ibid.*, pp. 530.

⁵⁵ They are condensed from Dorothea Trüdel, *A Christian Mother (Eine Mutter)*, Eng. tr., 1865, and from *Dorothea Trüdel or the Prayer of Faith*, London (Morgan and Chase), 1865.

flashed upon her; she therefore knelt beside the bedside of the sick people, and prayed for them. They recovered; and the thought that had at first startled her, became now the settled conviction of her life. A sickness broke out in the village and many recovered, in answer, it was believed, to her prayers.

At last, yielding to the solicitations of friends, she was persuaded to receive persons into her house. By degrees the house grew into three, and her days were spent in superintendence and constant prayer; patients came from France and Germany, and even Great Britain. In fact a hospital was formed at Männedorf.

Scruples, however, were felt as to the propriety of a hospital without a physician. A medical agitation was begun, the town council interfered, and finally the Government sentenced Miss Trüdel to pay a fine of one hundred francs and costs, on the plea that it was illegal to heal without a physician, and ordered the institution to be suppressed. Appeal was made. The case was carried from court to court, and in November, 1861, the judgments of the lower court were reversed, and Dorothea was allowed to go on in her old way. She did not, however, live long after. Typhus fever broke out in Männedorf, the following autumn. Miss Trüdel caught it and died on the 6th of September, 1862, at the age of forty-eight.

A Mr. Zeller, son of the well-known founder of the Reformatory at Beuggen, co-operated with her, and was as fully convinced as she was that the prayer of faith shall save the sick.

The only means used by Miss Trüdel in her cures was the means of healing appointed in God's word, viz., the imposition of hands with prayer and the anointing with oil. Her custom was to read a chapter of the Bible to each patient and pray—but by degrees as the numbers increased she gathered the patients around her and spoke to them collectively. The time not occupied by the Bible lesson, which was daily from three to four o'clock, was spent in nursing the sick. Poor patients she often fed gratuitously; from the rich she took a small sum to pay for their board.

During the trial of her case, many authenticated cases of healing were mentioned in court and hundreds of testimonials came from eminent men in Switzerland and

Germany in her favour, and it was proved that she made use of no other means than prayer [with Unction and the laying-on of hands], though she forbade no one to use the prescriptions of a licensed physician.

(40) *Dorothea Trüdel.*

(*Some Examples*)

Among the authenticated cases are the following—

1. A stiff knee cured that had been treated in vain by physicians in France, Germany, and Switzerland.

2. An elderly man who could not walk, and had been given up by his doctors, but who soon dispensed with crutches.

3. A man with a burned foot, which the surgeons said must be amputated or the patient would die. He also was cured.

4. A man, who had been suffering from a disease in his bones for six months and had been for a long time in a Swiss hospital under medical treatment, sought relief from Dorothea. In a few weeks he completely recovered.

5. The foreman of a manufactory was cured of a fierce attack of inflammation of the lungs.

6. A lady whose knee had been severely injured by a fall, and was for weeks in agony, was healed by prayer and the laying on of Dorothea's hands in twenty-four hours.⁵⁶

PASTOR BLUMHARDT, 1805-1880

John Christopher Blumhardt was born at Stuttgart in 1805 of pious working-class parents. He obtained a scholarship which enabled him to be maintained by the State as a theological student, and he helped to support his widowed mother out of the two florins a month allowed him as pocket-money; he graduated at Tübingen, then the centre of rationalism, and afterwards taught at the Missionary College in Basel. He married in 1838, and became Pastor of Möttlingen, a Lutheran village in

⁵⁶ Taken from *Dorothea Trüdel, on the Prayer of Faith*, 1865, pp. 10, 52, 53.

the Black Forest. Here occurred the exorcism of the two sisters Dittus, which caused an outburst of religious revivalism: numbers of people came for spiritual and for physical help, and the Pastor's house was besieged by applicants. He lodged as many as he could, and then sought further guidance in prayer. A little way from Möttlingen were the well-known sulphur-springs of Boll; here, in spacious grounds a sanatorium had been built, but it had failed. Blumhardt took it, and thus established his famous home in 1852. There he lodged from 100 to 150 patients. "During my stay," says Zündel in his biography, "there were representatives from Norway, Holland, Denmark, Russia, France, Switzerland, Prussia, Saxony, Baden, Bavaria, England, and America. All ranks were represented, from the highest to the lowest; at the same table would sit a Russian court lady and a Bavarian peasant." Students used to come also, and were freely lodged and boarded. In the midst of all was Blumhardt, "brimful of genial kindness." "Simplicity, freedom, and naturalness were the salient points in his character."⁵⁷

"Blumhardt devoted much of his time to the mental and spiritual anxieties of troubled souls, either advising in personal interviews or by correspondence. As regards his cures, he made no profession of being able, even through prayer, to bring healing to all the physical maladies that came before him. But he had a child-like confidence in the pity and love of the great Father to his tempted and suffering children. He was by no means against the employment of doctors or the use of medicines. With his experience of the diseases of humanity he appreciated the valuable services of clever doctors, and this appreciation was valued by many of the faculty. He objected strongly to the terms 'healed by prayer' and had a horror of the idea that 'prayer would *compel* an answer from God. . . .' In many cases he regarded sickness and mental disease as contrary to the mind of the Lord. He made no scruple about saying that *he looked for no cure while there was no believing contact of the spirit with God*. He possessed a keenness of spiritual insight that judged, with rarely mistaken accuracy,

⁵⁷ F. Zündel, *Pfarrer J. C. Blumhardt, Ein Lebensbild*, Zürich, 1880, p. 418.

whether the removal or continuance of disease would be in accord with the will of God. He held that this discerning faculty was a "charisma," a gift of God, bestowed on him as were gifts in apostolic times. He carefully guarded all persons from any impression that it was merely by laying-on of hands, or by any physical exertion that cures came. 'My remedy,' he invariably said, 'is simply prayer.' He taught that the spirit's health is more important than that of the body, and so he tried to lead all visitors to Bad-Boll into real communion, by penitence and faith, with the Lord."⁵⁸

Blumhardt was in fact a saint who kept a sanatorium. One cannot but wish that other saints would accept the same vocation, and would establish beautiful homes in the country with a like combination of common-sense and disinterested piety. His great powers only seem exceptional because so few physicians of the soul have adopted his simple means of succouring great numbers of people under one roof, where people learned to love God and one another, and where, amid a gracious atmosphere of prayer and teaching, the solace of a garden, and even of the daily papers, was not forgotten.

From 1852 till the Pastor's death in 1880, the cures went steadily on. Many, of course, were such as any doctor would expect; but some were of an exceptional nature. The first, which led to Blumhardt's fame as a healer, is a strange case of exorcism. We will not discuss the hypothesis of hysteria; but, as in former cases, will be content to print the record as it stands —

(41) *Pastor Blumhardt*

(1843. *The Exorcism of Gottliebin and Katharina Dittus*)

"Gottliebin and Katharina Dittus, two sisters in Möttingen, were strangely and unaccountably affected. They seemed to be haunted by extraordinary apparitions and noises of all kinds; particularly, knocks and calls were heard about the house where they lived, especially in Gottliebin's room. A rigid examination was made of the house, but nothing was discovered which could account

⁵⁸ Zündel, *Op. cit.*, p. 432.

for the extraordinary manifestations. For two years Blumhardt had these sisters in his mind and prayed earnestly for them. Katharina at last recovered, but Gottlieb's symptoms became terrible. Several strong men were obliged to hold her in a chair, and even their efforts were unavailing to control the frightful convulsions and contortions which racked her body. Through an entire night this continued, Blumhardt praying unceasingly and with rising faith. An unnatural voice, not her own, spoke from the poor woman's throat and strove to engage the pastor in argument; but he steadily prayed on. The voice distinctly proclaimed its Satanic origin and at intervals gave utterance to a horrible cry of despair and fear, while Katharina's body trembled violently. A defiant spirit mingled with these utterances of fear; and the dæmon's voice demanded that as he was a high minister of Satan, Christ should not compel him to leave the woman in the ordinary way but should cast him out with some wonderful miracle. Still, the pastor prayed on, and towards morning the struggle culminated: the dæmon was vanquished and cried out, with a great and terrible cry that was heard throughout the village, 'Jesus is Victor! Jesus is Victor!' When the sun rose, the woman was whole. She afterwards married, and laboured with the pastor for the souls and bodies of the hundreds who came to Bad-Boll; and now upon her tombstone are the words '*Jesus ist Sieger.*'"⁵⁹

(42) *Pastor Blumhardt*

(1844: *Cure of Maria Magdalen Rapp*)

"Maria Magdalen Rapp, of Engthal, near Wildbad, aged 35, was admitted to the clinic of Tübingen in March, 1844, suffering from pemphigus or vesicular eruption. Many remedies were tried, the eruption disappearing for some days, to break out again in different parts of the body. With the employment of arsenic the eruption completely disappeared and the patient was entirely free for some days, but in the winter of 1844 she was seized with hæmatemesis and violent gastric pains. Owing to chronic gastritis she could take no warm food. The attacks of

⁵⁹ Zündel, *Op. cit.*, pp. 106-138.

hæmatemesis occurred regularly every three or four weeks, and the patient was several times at death's door in consequence. The eruption also reappeared as badly as ever. In July, 1845, she was discharged as incurable, in accordance with the verdict of all the physicians who had been observing her case, and as a last hope was sent for a few weeks to Wildbad, but without the slightest effect. Up to December her condition remained the same, and then the patient came to seek help from Pastor Blumhardt. Immediately after her first visit she felt herself considerably relieved, and in three months' time, after several visits to Mr. Blumhardt, all symptoms of her illness completely disappeared, and the undersigned, to his great astonishment, found the patient in perfect health in May, 1846, where he saw her leaving the church in Möttlingen. The particulars of the case may be found in the clinical department of the Tübingen School of Medicine; and the patient, after such continued unsuccessful treatment there, must be looked upon as having been incurable. The truth of the above is hereby certified.

"Möttlingen, May 24th, 1846.

"K. STEINKOPF, Med. Cand." ⁶⁰

(43) *Pastor Blumhardt*

(Cure of an Unbelieving Workman)

"An operative, living about three miles from Elberfeld, was suffering from a disagreeable skin-complaint, a sort of leprosy, from his description. After giving up all hopes of a cure, he was told that a famous pastor, whose prayers and intercessions had brought deliverance to many from their diseases, was coming to Elberfeld for a festival; and the man, who generally had little respect for 'godly' people, determined to walk to Elberfeld. He came across the pastor, just as Blumhardt was putting on his robes before preaching in the church. The man's disease was one of those which had for long weighed upon Blumhardt's compassion, and he recognized the symptoms at once; for scarcely had the man begun to

⁶⁰ Dr. Steinkopf came to Möttlingen with the avowed object of enquiring into the cures. Zündel, *Op. cit.*, p. 208.

describe his sickness, when Blumhardt said, 'My friend, you see I have very little time, and I can see how wretched you are; go into the church now, and be very attentive, and may the Saviour help you.' The man could scarcely control his indignation and fury at this rebuff. He murmured to himself, 'There's your merciful Blumhardt! there are your pious people! I'm to go to church, am I?' However, he resolved to go in, hoping the pastor might say something for his guidance in the sermon. Blumhardt preached on the text: 'Ask, and it shall be given you.' The man was quite unconscious how much Blumhardt's words impressed him; he still kept on murmuring to himself: 'He does not talk of me or for me,' and half in admiration, half in anger, he left the church and the town after the service, and began his walk home. 'These pious people,' 'this compassion,' reiterated themselves in his mind, though joined now with many of the words of the sermon. But soon these conflicting thoughts were mingled with a new sensation: he began to experience a peculiar feeling in his skin, which seemed to start and spread from certain spots; and the feeling waxed stronger and stronger with the thought, 'Am I being healed?' Full of excitement, he hurried home, demanded a light, went alone into his bedroom, and saw that the healing had begun. (Blumhardt says that the process took a fortnight.) The man waited till he was quite sure of the result, and then hurried to Elberfeld, to send word to Blumhardt, through some friends of the latter, of the joyful news."⁶¹

FATHER JOHN OF CRONSTADT, 1829-1908

We will conclude these historical instances by printing some cures wrought by a saintly man but lately gone from us, whose name will also illustrate the fact that works of healing have always abounded in the Orthodox Church of the East. Father John's reputation for sanctity in Russia is well known: he was so beset by the crowds who thronged him for his healing power that he often had to escape by side-doors after celebrating the Holy Communion.

⁶¹ Zündel, *Op. cit.*, pp. 437-8.

(44) *Father John of Cronstadt**(His Own Account of a Cure)*

"A certain person who was sick unto death from inflammation of the bowels for nine days, without having obtained the slightest relief from medical aid, as soon as he had communicated of the Holy Sacrament, upon the morning of the ninth day, regained his health and rose from his bed of sickness in the evening of the same day. He received the Holy Communion with firm faith. I prayed to the Lord to cure him. 'Lord,' said I, 'heal thy servant of his sickness. He is worthy, therefore grant him this. He loves thy priests and sends them his gifts.' I also prayed for him in church before the altar of the Lord, at the Liturgy, during the prayer: 'Thou who hast given us grace at this time, with one accord to make our common supplication unto thee,' and before the most Holy Mysteries themselves. I prayed in the following words: 'Lord, our life! It is as easy for thee to cure every malady as it is for me to think of healing. It is as easy for thee to raise every man from the dead as it is for me to think of the possibility of the resurrection from the dead. Cure, then, thy servant Basil of his cruel malady, and do not let him die; do not let his wife and children be given up to weeping.' And the Lord graciously heard, and had mercy upon him, although he was within a hair's breadth of death. Glory to thine omnipotence and mercy, that thou, Lord, hast vouchsafed to hear me!"⁶²

(45) *Father John of Cronstadt**(Prayer at a Distance)*

"In October, 1889, in Moscow, in the family of a certain Mr. S—ff, two children fell ill of diphtheria. Notwithstanding the measures at once taken, the illness developed rapidly and increased. A consultation of doctors was held, and it was decided to resort to tracheotomy. One can imagine the despair of the children's parents. Having lost hope in human aid, they sent a telegram to

⁶² Father John, *My Life in Christ*, translated by E. E. Goulæff (Cassell), 1897, p. 201.

Father John of Cronstadt, begging for his prayers. The Reverend Father received this telegram in the morning, at the time when he was performing the early Liturgy, and, as he usually does, immediately after reading the telegram, he addressed his earnest prayer to God. Meanwhile, what was taking place in Moscow? It had been decided to perform the operation of tracheotomy at two o'clock on that day, but already at nine o'clock a. m. (at the very time of Father John's prayers in Cronstadt, some 500 miles away) the doctor who remained on duty noticed an improvement, which progressed as rapidly as the illness had previously developed. The doctors, having assembled at the appointed time of two o'clock p. m., found such certain improvement in the condition of the children that the operation was pronounced unnecessary. In three to four days both children completely recovered." ⁶³

⁶³ Father John, *My Life in Christ*, quoted in translator's preface, p. ix.

APPENDIX II

TABLES OF CASES TREATED BY MIND-CURE

IN this Appendix we will reprint lists of cures and failures from trustworthy sources, representing simple Suggestion (Dr. Parkyn) Hypnotism (Drs. Van Rhen-terghem and Bernheim), "Mental Science" (per Mr. Goddard), Faith Healing (Lourdes).

I. DR. PARKYN'S CASES

The value of mental treatment in certain nervous disorders is universally acknowledged. Let us begin, therefore, with the report of Dr. Parkyn, who treated Nervous Prostration only. Here is a list of sixteen consecutive cases treated by suggestion at the Chicago School of Psychology, without a failure:¹—

Name.	Age.	Time disease existed.	Increase in weight.	Length of treatment.	Result.
K. D. W.	46	20 years.	12 pounds	1 month	Cured
L. M.	23	8 "	14 "	1 "	"
C. T.	30	2 "	9 "	3 weeks	"
F. B. T.	51	3 "	12 "	6 "	"
W. M.	47	5 "	6 "	1 month	"
Miss M. B.	34	2 "	12 "	1 "	"
" M. C.	23	3 "	8 "	1 "	"
" W. N.	33	4 "	8 "	1 "	"
" H.	30	1 year	14 "	2 months	"
Mrs. S.	24	2 years	7 "	1 month	"
" G.	43	3 "	10 "	2 months	"
" W.	43	6 "	18 "	1 month	"
" J. C. N.	57	2 "	7 "	1 "	"
D. R. G. ²	37	4 "	23 "	1 "	"
C. S.	44	5 "	15 "	2 months	"
P. T. C.	55	18 "	8 "	1 month	"

¹ Herbert A. Parkyn, M.D., *Suggestion an Infallible Cure for Nervous Prostration*: Qu. H. H. Goddard, *American Journal of Psychology*, X, No. 3 (April, 1899), p. 474.

² Gained 12 lbs. first week of treatment.

2. DR. VAN RHENTERGHEM'S CASES.

He states that he treated 178 patients by hypnotism. Of these he failed to hypnotise 7. He treated 162; of these, 91 were cured, 46 improved, and 25 not improved. There were 37 diseases represented: here is a tabulation of a part of them:—³

Disease.	Treated.	Improved.	Cured.	Not cured.
Rheumatic pains	16	2	13	1
Various Hysterical attacks	24	7	14	3
Various Neuralgias	9	2	6	1
Epilepsy	3	3		
Indigestion, etc.	12	2	10	
Deafness	11	7	1	3

3. PROFESSOR BERNHEIM'S CASES

The following list of cases treated by Hypnotism from the records of the eminent authority, Bernheim, is reprinted from *Suggestive Therapeutics*:⁴

A. Organic Diseases of the Nervous System. 10.

No.	Disease.	Result.
1	Cerebral hemorrhage, hemiplegia, hemianæsthesia with tremor and contracture.	Cure.
2	Cerebro-spinal disease: apoplectiform attacks, paralysis, ulnar neuritis.	"
3	Partial left hemiplegia.	"
4	Traumatic epilepsy with traumatic rheumatism.	"
5	Sensory organic hemianæsthesia.	"
6	Diffuse rheumatic myelitis.	Improvement.
7	Cerebro-spinal insular sclerosis.	Marked improvement for six months.
8	Nervous troubles (organic cause?) in the brachial plexus.	Temporary suppression of the symptom. No cure.
9	Paresis of traumatic origin of the muscles of the hand.	Cure.
10	Paresis of the extensors of the hand and saturnine anæsthesia.	"

³ Van Rhenterghem, *Psycho-Thérapie*, from Goddard. *Op. cit.*, p. 473.

⁴ *Suggestive Therapeutics*, pp. 404-407. (*De la Suggestion*,

B. Hysterical Diseases. 17.

No.	Disease.	Result.
11	Hystero-epilepsy in a man, sensitivo-sensorial hemianæsthesia.	Cure.
12	Hysteria, sensitivo-sensorial anæsthesia.	Transient suppression of the symptoms. No cure.
13	Hemiplegia with left sensitivo-sensorial hemianæsthesia.	Cure.
14	Hysterical sensitivo-sensorial hemianæsthesia.	"
15	Hysteriform paroxysms with hysterical somnambulism.	"
16	Anæsthesia. Hysterical spinal pain.	"
17	Paralysis with hysterical anæsthesia.	"
18	Convulsive hysteria with hemianæsthesia.	"
19	Hysteria. Paroxysms of convulsive weeping.	"
20	Convulsive hysteria.	"
21	Convulsive hysteria with hemianæsthesia.	"
22	Convulsive hysteria.	"
23	Convulsive hysteria with hemianæsthesia.	"
24	Convulsive hysteria with hemianæsthesia.	"
25	Hysteria with hemianæsthesia.	"
26	Hysteria in the male: weeping, convulsion, paroxysms.	Cure, at least temporary.
27	Hysterical aphonia.	Cure.

C. Neuropathic Affections. 18.

28	Nervous aphonia.	Cure.
29	Moral inertia and subjective sensations in the head.	"
30	Nervous aphonia.	"
31	Post-epileptic tremor, cephalægia and insomnia.	"
32	Nervous gastric troubles. Anæsthesia.	Improvement.
33	Neuropathic pains.	Cure.
34	Epigastric pains.	"
35	Neuropathic lumbar pains. Insomnia.	"
36	Paresis with sense of weight in right leg.	"
37	Pains in right leg.	"

et de ses applications à la Thérapeutique, par le Dr. Bernheim, Professor à la Faculté de Médecine de Nancy, 1886, and 1891. Tr. A. Herter, 1890.)

<i>No.</i>	<i>Disease.</i>	<i>Result.</i>
38	Girdle pain and pain in right groin, with difficulty in walking for twenty months.	Cure.
39	Insomnia. Loss of appetite, mental depression, tremor.	"
40	Gloomy ideas. Insomnia — loss of appetite.	"
41	Insomnia through habit.	Partial cure.
42	Cephalægia, intellectual obnubilation.	Cure.
43	Vertigo, moral depression connected with cardiac disease.	"
44	Laziness, disobedience, and loss of appetite in child.	"
45	Pseudo-paraplegia with tremor.	"

D. Various Neurosis. 15.

46	Choreic movements consecutive to chorea.	"
47	Choreic movements consecutive to chorea.	"
48	Choreic movements from moral emotion.	"
49	Post choreic tremor in hand.	"
50	Post choreic trouble in writing.	"
51	Choreic movements in hands.	"
52	Hemi-chorea.	Rapid improvement, gradual cure.
53	General chorea.	Gradual cure.
54	General chorea.	"
55	Obstinate writers' cramp.	Rapid improvement, gradual cure.
56	Attacks of tetany, nocturnal somnambulism.	Cure.
57	Nocturnal somnambulism.	Temporary cure.
58	Nocturnal incontinence of urine.	Cure.
59	Nocturnal incontinence of urine.	"
60	Nocturnal aphonia consecutive to pneumonia.	"

E. Dynamic Paresis and Paralysis. 3.

61	Sense of weight with paresis of left arm.	Cure.
62	Dynamic psychic paraplegia.	"
63	Pains and paresis of lower limbs.	"

F. Gastro-intestinal Affections. 4.

<i>No.</i>	<i>Disease.</i>	<i>Result.</i>
64	Alcoholic gastritis with insomnia and weak legs.	Improvement.
65	Chronic gastritis. Dilatation of the stomach and vomiting.	"
66	Gastric troubles. Burning sensation over sternum. Insomnia.	Cure.
67	Gastro-intestinal catarrh. Metritis. Neuropathy.	Improvement.

G. Various Painful Affections. 12.

68	Epigastric pain.	Cure.
69	Umbilical and epigastric pain.	"
70	Interscapular pain.	"
71	Thoracic pain. Insomnia. (Tubercular diathesis)	"
72	Hypogastric and supra-inguinal pains on left, connected with old pelvic peritonitis.	"
73	Intercostal pain.	Gradual cure.
74	Thoracic pain.	Cure.
75	Painful contusions of the deltoid.	"
76	Muscular pain in flank.	"
77	Painful spot in side.	"
78	Pains in the epitrochlear muscles.	"
79	Pains in shoulder and upper right limb from effort.	"

H. Rheumatic Affections. 19.

80	Rheumatic paralysis of right fore arm.	Improvement without cure.
81	Rheumatic scapulo-humeral arthritis.	Cure.
82	Muscular rheumatism, with cramp.	"
83	Ilio-lumbar rheumatic neuralgia.	"
84	Arthralgia consecutive to arthritis.	"
85	Pleurodynia and lumbar pain helped by suggestion.	Gradual cure.
86	Apyretic articular rheumatism.	Cure.
87	Chronic articular rheumatism.	"
88	Muscular, articular and nervous rheumatism.	Gradual cure.
89	Acromio-clavicular and xiphoid rheumatic pains.	Cure.

<i>No.</i>	<i>Disease.</i>	<i>Result.</i>
90	Muscular lumbo-crural rheumatism with sacro-sciatic neuralgia.	Rapid improvement, almost total cure.
91	Apyretic articular rheumatism.	Gradual cure.
92	Acromio-clavicular rheumatic pains.	Cure.
93	Muscular rheumatism, arm and leg.	"
94	Gonorrheal rheumatism.	Gradual cure.
95	Acromio-clavicular and xiphoid articular rheumatism.	Cure.
96	Rheumatic articular pains.	"
97	Dorsal and metacarpal-phalangeal rheumatic pains.	"
98	Rheumatic dorso-lumbar, and sciatic pains.	"
<i>I. Neuralgias. 5.</i>		
99	Rebellious sciatica.	"
100	Recent sciatica helped by one suggestion.	"
101	Rebellious sciatica.	"
102	Rebellious sciatica.	Gradual cure.
103	Trigeminal neuralgia with facial tic-doloureux.	Almost complete cure.

4. "MENTAL SCIENCE" CASES

The authorities of "Christian Science" do not allow scientific evidence to be collected, and we, therefore, can only say that no doubt cures are affected by their methods as by others. But on the other hand, some "Mental Science" healers have kept accurate records. Here is one record from a Mental Science Home in America, which is vouched for by Mr. Goddard.⁵ "This institution is under broad-minded and philanthropic managers who believe that some people are cured by this method. The healer in charge is an intelligent man . . . full of the true scientific spirit." "The following statements are clear and concise; accurate as far as the healer is concerned. Doubtless many of them are the patient's own version of the case, while many are the diagnoses of prominent doctors of medicine."⁵ No cases were refused. Of these cases less than half are pronounced cured, less than half again improved, and 15 per cent. were not benefited.

⁵ Henry H. Goddard, *The American Journal of Psychology*, X, No. 3 (April, 1899), p. 468.

<i>Name.</i>	<i>Disease.</i>	<i>Result.</i>
Miss C.	Spinal trouble, epilepsy, prolapsus of uterus, and malarial chills.	Cured.
Miss R.	Nervous prostration, neuralgia, epilepsy, and impoverished blood.	Not much improved.
Miss B.	Nervous dyspepsia, hemorrhoids, painful menstruation, sleeplessness.	Improved.
Miss F.	Pneumonia.	Cured.
Miss S.	Scrofula bunches. ⁶	"
Miss C.	Sciatica, neuralgia, severe headaches and nervous prostration.	Improved.
Miss A.	Congested brain and spinal trouble.	"
Miss L.	Cough resulting from pneumonia, nervous debility and depression.	"
Miss F.	General debility, mental depression and eyesight impaired from inflammation resulting from a surgical operation.	Cured.
Mrs. B.	Stones in the bladder.	Greatly benefited.
Mrs. M.	Rheumatism, uterine trouble, indigestion and catarrh.	Great improvement.
Miss W.	Spinal trouble, and a growth in side.	Cured.
Miss K.	Uterine tumor, and in too weakened a condition to admit of an operation. Four years could not speak aloud, and two years could not even whisper. . . .	A complete cure.
Miss B.	Kidney trouble and nervous prostration.	Cured.
Mrs. C.	Hysterical, causing spasmodic contraction in the throat muscles, preventing her swallowing liquid foods with safety.	"
Mrs. T.	Mental and physical troubles.	Fully restored.
Miss F.	Impaired eyesight, had worn glasses sixteen years, and could not depend on her eyes even with these.	She left off glasses and her eyes were cured.
Miss K.	Consumption.	Improved for a few weeks then grew worse.
Miss C.	Nervous prostration, dyspepsia, and painful menstruation.	Cured.
Miss C.	Eruption on face and chest, from chicken-pox five years previously.	"

⁶ All the words in this Appendix are printed exactly as they are given in the originals.

<i>Name.</i>	<i>Disease.</i>	<i>Result.</i>
Miss W.	Locomotor ataxia.	Not benefited.
Miss W.	Overwork, back strained by lifting, was unable to sit or stand without great suffering.	
Mrs. L.	(a) Depression. (b) Constipation.	Cured. (a) Little improvement. (b) Relieved.
Miss B.	Displacement and inflammation of uterus.	Fully regained health.
Miss S.	Advanced Bright's disease.	Unsuccessful.
Miss H.	Neurasthenia with hysterical symptoms; was never well.	Change for better.
Miss T.	Severe headaches from sunstroke.	Very much improved.
Miss S.	Nervousness and headaches.	Unsatisfactory.
Mr. A.	Mental trouble, unfitting for business five years.	Greatly improved.
Mrs. D.	Uterine trouble, hysteria and severe depression.	Is well.
Mrs. D.	Catarrh of bowels. Rigid diet five years; had spasms from changing diet and was unable to leave room.	Eats any reasonable food and walks.
Miss F.	Creeping paralysis.	Improved.
Mrs. P.	Paralysis of right side.	Stronger, but the trembling not improved.
Mrs. S.	Nervous prostration.	Very little improvement.
Miss S.	An overworked teacher.	Marked improvement.
Mrs. P.	A humor, ⁷ said to be incurable, uterine trouble and life-long nervousness.	Rested and strong.
Miss B.	Mental trouble and lack of will-power.	Cured.
Miss R.	Paralysis or locomotor ataxia.	Unsatisfactory.
Miss S.	Ovarian trouble, ulceration of stomach and bowels, liver in an atrophied condition.	Gained strength.
Miss H.	Uterine trouble, dyspepsia and general weakness.	Cured.
Miss B.	Dyspepsia and hysteria.	"
Mrs. F.	Severe case of constipation, uterine trouble and mild form of insanity.	Improved.
Mrs. S.	Uterine trouble, constipation, and nervous prostration	Cured of the first, much improved in second, and left us very happy.
		Very much improved.

⁷ See note on p. 407.

<i>Name.</i>	<i>Disease.</i>	<i>Result.</i>
Mrs. H.	As severe a case of depression as we ever had, and nervous prostration.	The cloud was lifted, and she is bright and well. Cured.
Miss D.	Nervous prostration.	Improved.
Miss B.	Uterine trouble and a nervous wreck.	Much benefited.
Miss H.	Uterine trouble, constipation, depression, painful menstruations, and nervous prostration, — an invalid from childhood.	Greatly benefited.
Mrs. P.	Cancer.	Unsuccessful.
Mrs. R.	Heart trouble and dyspepsia.	Not much improved.
Miss C.	Insanity.	Not successful.
Mrs. S.	Heart trouble, dyspepsia, and nerves in wretched condition.	[Result omitted.]
Mrs. L.	A tired and nervous teacher.	Was ready for work when she left us.
Miss G.	Painful menstruation.	Greatly relieved.
Mr. H.	Polypus tumor in nose, and very nervous.	Greatly helped.
Mrs. C.	Chronic hay-fever.	Permanently much improved.
Miss C.	Heart trouble, rheumatism, and deafness.	Unsatisfactory.
Mrs. G.	Hysteria and insomnia.	Improved.
B., 8 yrs.	Malaria and a cough, result of whooping cough.	Cured.
Miss C.	Over study.	Left well and strong.
Mrs. H.	Heart trouble ten years.	Some improvement.
Mrs. W.	Ovarian trouble and addicted to morphine habit.	Unsatisfactory.
Miss H.	Spinal trouble, ovarian trouble with adhesions, inflammation throughout the abdominal region, enlarged and displaced uterus, rectal abscess, throat trouble, weak lungs, bivalvular affection of the heart, trouble with head and eyes, glasses for five years, abscesses for six years from belladonna poisoning, extreme sensitiveness of nerves and much numbness from same cause. . . .	Glasses given up and eyes well. A complete cure.

<i>Name.</i>	<i>Disease.</i>	<i>Result.</i>
Mrs. B.	Heart trouble and nervous debility.	Much improved.
Miss R.	Difficulty in walking — doubtless locomotor ataxia.	Unsatisfactory.
Mrs. H.	Indigestion, uterine trouble, melancholia.	Not ready for this treatment.
Rev. S.	Stiff knee and spinal trouble from fall thirteen years ago. Weak and lack of endurance.	Gained in strength, but lameness not helped.
Miss S.	Nervous prostration.	Great gain.
Mrs. A.	Extreme depression.	Not satisfactory.
Miss R.	Fibroid uterine tumor, and so depressed that she took very little interest in anything.	No change in the physical trouble, but the great mental burden was lifted and she gained strength.
Miss M.	Retroversion and inflammation of the uterus, and in such a serious condition that the physicians said she must undergo a surgical operation. This trouble of twenty years' standing, and dyspepsia of three years.	Cured.
Mrs. B.	(a) Constipation. (b) Palpitation of heart, insomnia and general debility.	(b) Greatly improved. (a) Constipation cured.
Miss C.	Consumption and general weakness.	Gained strength.

5. LOURDES CASES

This "*Table of Cures and Improvements classified according to Diseases*," deals only with successes, and there is no record of the large numbers of people who go away each year unbenefited. This table, translated from Dr. Bertrin, covers all the cures and improvements from February, 1858, to September 1st, 1904.⁸

I.—Diseases of the Digestive System and its Appendages.

<i>Disease.</i>	<i>Cures or Improvement.</i>	<i>Disease.</i>	<i>Cures or Improvement.</i>
Dysphagia	2	Gastralgia	31
Pharyngitis	1	Circular ulcer of the stomach	75
Esophagitis	3	Dyspepsia	48
Gastritis	80	Cancer in the stomach..	6

⁸ Georges Bertrin, Lourdes, *Apparitions et Guérisons*, 1905; Appendix, pp. 461-3.

Disease.	Cures or Improve- ment.	Disease.	Cures or Improve- ment.
Dilation of the stomach.	7	Meteorism	4
Intractable vomiting....	10	Ascites	12
Enteritis	47	Abscess in the stomach.	4
Appendicitis	3	Cirrhosis	2
Abnormal anus.....	1	Abscess of the liver....	1
Intestinal perforation...	2	Cyst in the liver.....	1
Hernia	23	Diseases of the liver....	10
Peritonitis	20	Cancer on the liver....	1

II.—Disorders of the Circulation.

Deficient aorta.....	5	Phlebitis	17
Arterio-sclerosis	3	Syncope	1
Disorders of the heart..	35	Cancer in the heart.....	1
Varicose veins.....	7		

III.—Disorders of the Respiratory Organs.

Bronchitis	52	Pleurisy	5
Emphysema of the lungs	1	Asthma	9
Congestion of the lungs.	6	Pulmonaires' lesions....	4
Pneumonia	6	Laryngitis	16

IV.—Disorders of the Urinary Organs.

Acute nephritis.....	12	Hydronephrosis	1
Bright's disease.....	3	Uræmia and bleeding....	2
Floating kidney.....	1	Albuminuria	5
Renal calculus.....	4	Anuria	1
Incontinence of urine...	1	Cystitis	11

V.—Disorders of the Spinal Cord (medulla).

Little's disease.....	2	Acute myelitis.....	72
Tabes	19	Multiple sclerosis.....	2

VI.—Diseases of the Brain.

Aphasia	55	Neuritis	5
Congestion of the brain.	5	Cerebral hemorrhage	
Deaf-mutes	21	(apoplexy)	2
Acute meningitis.....	7	Defective articulation...	6
Pachymeningitis	1	Paralysis	217
Hemicrania	1	Paraplegia	34
Cephalægia	7	Paresis	22

VII.—Affections of the Bones.

Disease.	Cures or Improve- ment.	Disease.	Cures or Improve- ment.
Posterior curvature of the spine.....	1	Caries of the bones.....	24
Lateral curvature of the spine	3	Osteitis	31
Deviation of the vertebral column	22	Necrosis	1
Perforation	1	Pseudo-arthritis	1
Caries of the vertebral column	2	Fractures or result of fractures	10

VIII.—Affections of the Joints.

Synovitis	4	Arthritis	103
Sprains	9	Hydrarthrosis	2
Genu valgum.....	4	Loosening of the joints of the pelvis.....	1
Club-foot	5		

IX.—Diseases of the Eyes.

Conjunctivitis	8	Doubtful diseases.....	44
Inflammation of the cor- nea	5	Blepharitis	2
"Atrophie papillaire"...	8	Inflammation of eyelids.	2
Blindness	34	Detachment of the retina	2

X.—Diseases of the Ear.

Inflammation	3	Deafness	24
Discharge from the ear.	2		

XI.—Diseases of the Nasal Cavities.

Sinuses	1
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XII.—Diseases of the Skin.

Eczema	15	Herpetic purpura.....	1
Pemphigus	2	Ecthyma	1
Eruptions	5	Ichthyosis and leprosy....	3
Burns	1	Elephantiasis	3

XIII.—Diseases of the Uterus and Appendages.

Fibroma	10	Uterine hemorrhage.....	3
Salpyngitis	6	Prolapsus uteri.....	3
Cyst on the ovary.....	1	Uterine carcinoma.....	1
Metritis	12	Mammitis	1
Ovaritis	8		

XIV.—Tuberculosis.

Disease.	Cures or Improve- ment.	Disease.	Cures or Improve- ment.
Tuberculosis, pulmonary.	262	Pott's disease.....	62
Tuberculosis, intestinal..	33	Tuberculosis of bones...	17
White tumour.....	35	Cerebral adenitis.....	6
Disease of hip-joint.....	124	Fistulas	16
Lupus	15	" Spina ventosa ".....	1

XV.—Acute Diseases.

Cholera	1	Croup	1
Diphtheria	2	Tetanus	1

XVI.—Tumours.

Tumours (peripheral)...	36	Tumours of the bone:	
Tumours in the hip.....	6	(cancer)	2
Tumours uterine		Tumours abdominal.....	24
appendages	1		

XVII.—Foreign Bodies.

Needle in the finger.....	1
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XVIII.—Nervous Diseases.

Neuralgia	49	Exophthalmic goitre....	3
Sciatica	13	Neurasthenia	48
Epilepsy	9	Hallucination	1
Hysteria	43	Obsession	1
St. Vitus' dance.....	11	Catalepsy	3

XIX.—Ordinary Diseases and Others.

Rheumatism	107	Anæmia	11
Cachexia	4	Wounds	27
Bite from viper.....	1	Syphilis	1
Gangrene of the extrem-		Fever	6
ities	1	Abdominal complaints..	11
Rickets	8	Hemorrhage	8
Various diseases.....	22	Influenza	1
Lameness	11	Wry-neck	3
General weakness.....	12	Contraction	12
Phlegmon	3	Muscular atrophy.....	8
Multiple sclerosis.....	1	Ankylosis	15
Continual perspiration..	1	Œdema	2
Morphinomania	1	Dumbness	7
Cancers	15		

APPENDIX III

FORMS FOR THE UNCTION OF THE SICK AND THE IMPOSITION OF HANDS¹

“ A FORM FOR UNCTION.

“*[The priest may first say —*

“Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up.]

[“ Confession and Absolution, from the Communion Service.]

“Let us pray.

(Pause).

“Lord, have mercy.

“*Christ, have mercy.*

“Lord, have mercy.

“Our Father.

“ [V. O Lord, save thy servant.

“ R. Who putteth *his* trust in thee.

“ V. Send *him* help from thy holy place.

“ R. And evermore mightily defend *him*.

“ V. Help us, O God of our salvation.

“ R. And for the glory of thy Name deliver us, and be merciful to us sinners, for thy Name's sake.

¹The two services which follow are published in full by Mowbrays, 34 Great Castle St., London, W. Price 3d.

“ V. Lord, hear our prayer.

“ R. And let our cry come unto thee.

“ Let us pray.

“ O Almighty God,² who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be showed upon this thy servant, that *he* being healed of *his* Infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

“ *Silent Prayer.*

“ [*Then, if the oil be not already blessed, the following Consecration may be used —*

“ O Almighty Lord God, who hast taught us by thy holy Apostle Saint James to anoint the sick with oil, that they may attain their bodily health, and render thanks unto thee for the same; look down, we beseech thee, and bless and sanctify this thy creature of oil, the juice of the olive: Grant, that those who shall be anointed therewith, may be delivered from all pains, troubles, and diseases both of the body and mind, and from all the snares, temptations, and assaults of the powers of darkness, through our Lord Jesus Christ thy son; who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*]

“ ¶ *Then shall the Priest anoint the sick Person upon the forehead, making the sign of the Cross, and saying:*

“ As with this visible oil thy body outwardly is anointed: so our heavenly Father, almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence)

² A moment's pause of recollection may be made here, and after the invocation of God in the other prayers.

shall dispose of thee: we his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies: who also vouchsafe mercifully to grant unto thee ghostly strength, by his holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: who by his death hath overcome the Prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen.

Pause.

“Psalm 23. ‘The Lord is my shepherd.’ . . .

Ant. O Saviour of the world. . . .

“The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen.

“Unto God’s gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and for evermore. *Amen.*

“Silent Prayer.”

DESCRIPTION OF THE SERVICE.

(From the *Treasury*, September, 1908.)

“A small table is prepared in the sick room, with a white cloth upon it, and a lighted candle. In fact the preparation is as for a sick Communion, only that a little piece of cotton rag is placed on a saucer on the table: the priest also might wear his surplice and stole if convenient; but we shall be wise to avoid tying ourselves down in small matters, since external things are useful

only in so far as they subserve to seemliness, reverence, and quiet prayerfulness. It is generally a good thing for the priest to have a few minutes' private talk with the sick person before the Unction (assuming that the patient's condition permits of this), when he might explain that the rite will strengthen and refresh the soul and that this inward strengthening will have a good effect upon the body, making for health so far as the physical conditions are capable of change. This time might also be the occasion for the patient to unburden himself of any sins upon his conscience and receive Absolution, as is directed in the Prayer Book service for Visitation of the Sick. But of course that could only be if he expressly wished it: this is not the occasion for 'moving' the sick man; and nothing would be said about any special act unless he had beforehand asked for it and his condition allowed of it. Otherwise the General Confession and Absolution from the Communion service would be used either now, or after the little lesson.

"The sick man, then, being in readiness, with any friends whom he may desire in the room, the priest enters, carrying (or the clerk carrying before him) a small silver 'stock,' or a glass-stoppered vessel, containing a very little oil. This he places on the table; then standing by the table, he may read the Lesson from St. James.

"[The passages in brackets are for use when it is desired to have a rather longer service.] After the *Kyries*, etc., all should remain kneeling for silent prayer, and it will help everybody if the priest first says: 'Let us now pray in silence for two minutes'—or three, or more, as the case may be. This done, the priest—or any of the friends—may say a few prayers in a low voice, always of course if time permits. Thus all will be knit together in a spirit of intense and earnest supplication, and God's presence will be with them and his Spirit will sink into their souls. Then the priest stands and blesses the oil (if it be not already set apart) with the prayer 'O Almighty Lord God.' Then he takes the stock and the cotton in his left hand (or the clerk takes it, if there be a clerk), and going to the sick person, he dips his right thumb into the stock, and with his thumb

makes the sign of the cross upon the sick man's forehead, saying the form 'As with this visible oil.' He then passes the cotton rag gently over the sick man's forehead so as to spread the oil and remove what is superfluous; and after, he wipes his own fingers thereon. (The cotton may be put on the fire now or whenever is convenient.) Then, after having knelt for a few moments' silent prayer, the priest very solemnly pronounces the blessing, standing over the sick person and signing him with the sign of the cross; and then again, if there is time, all may kneel in the Silence for one minute or more. The priest then goes out, after a few words of inspiration and cheer as he presses the patient's hand to say good-by.

"Is it to be wondered at that so beautiful, so Spirit-bearing a rite as this should often cause the sick person to recover? In any case it must bring great inward strength and comfort, and we know that the body is often changed by the condition of the soul. We know also that the health of the spirit is what we have first to seek.

"A FORM FOR THE LAYING OF HANDS UPON THE SICK.

"[Confession and Absolution from the Communion Service.]

"Let us pray.

(*Pause*).

"Lord have mercy.

"*Christ have mercy.*

"Lord have mercy.

"Our Father.

"V. O Lord save thy servant.

[*As in the former service.*]

"Let us pray.

["O Lord, look down . . . *As in the former service.*"]

"O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be

showed upon this thy servant; that *he* being healed of *his* infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

“O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

“Then the Clerk, or one of the friends present, shall say:

“God give a blessing to this work; And grant that this sick Person on whom the Priest lays his hands, may recover, through Jesus Christ our Lord.

“Silent Prayer.

“Then the Minister, standing by the sick Person, shall lay both his hands upon the head of the same, saying these words.

“In the Name of God most high, mayest thou be given release from pain, and may thy soul be restored into harmony with his immortal laws. In the Name of Jesus Christ, the Prince of Life, may new life come into thy human body. In the Name of the Holy Spirit, mayest thou have inward health and the peace which passeth understanding.

“And the God of all peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the presence of our Lord Jesus Christ. *Amen.*

(Pause).

“[Psalm 91. ‘Whoso dwelleth under the defence of the most high.’]

“The Almighty God, who is a most strong tower (*as in the former service*).

“Unto God’s gracious mercy (*as in the former service*).

“Silent Prayer.

“Public thanksgiving should be made in Church after recovery.”

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